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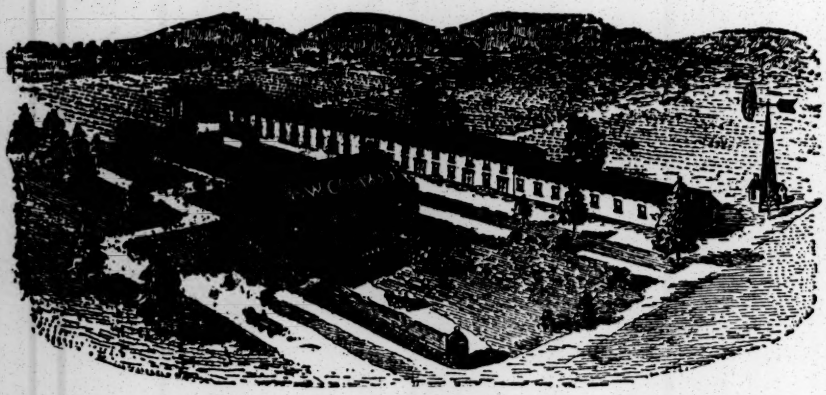

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THE
ECCLESIASTICAL REVIEW

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MANPOWER ON THE SPIRITUAL FRONT.

THE cause, the conduct and the conclusion of any war—like all else that is human—must be determined, developed and decided, respectively, by two first and final forces: the spiritual and the material, and in that order of importance. The current global conflict, exceptional as it is in so many ways, is no exception in this regard. It, like all others that have ever been rightfully waged, must be consciously fought on at least two fundamental fronts, and from its beginning it has been our national policy to fight it on both. We have always had a *second* front! It is unfortunate, however, that so few civilians have even recognized and that so many have already forgotten the *first*.

The false ideologies of our enemies are spiritual evils; they must, then, first of all be fought with spiritual equipment. If spiritual values are at stake and, as we claim, are the first cause and the final issue of this war, it must reasonably be presumed that we are using not only all our material but also all our spiritual vigor as a means to total victory. The first and the most important means of any human activity—even in modern mechanized warfare—are men. Manpower, both on the home and on the foreign fighting fronts, is the main problem of the war effort. Men, moreover, have not only muscles but also minds; not only sinews but also souls. If such means are to be at all adequate for the achievement of a spiritual end they must themselves be spiritualized.

It is lamentable that so many of our nationals, when emphasizing manpower as the vital need of our country at this time, consider the problem only in terms of the numerical strength of material power: millions of bodies to be fed, clothed, trained and placed in strategic positions. Even if these spokesmen would not exclude spiritual considerations but omit mention of them merely because they are taking them for granted, on the score that such things will take care of themselves, we may be profoundly grateful that such men are not our ultimate leaders. For things taken for granted are all too often things forgotten or ignored, and when such things are postulates for a purpose their neglect is fatal to any program.

If our war program fails, it will not be on this account. For howsoever else the leaders of our war effort may be critically characterized, they cannot be officially charged with what is sometimes considered to be the all-American vice of materialism. Their expressed intention is to fight a total war with a total man, one, that is, who is as well equipped as possible in both body and soul. They recognize, in other words, the important need of manpower on the spiritual front.

"*And we will never fail to provide for the spiritual needs of our officers and men under the chaplains of our armed forces.*" Thus, our Commander-in-Chief, the President of the United States, solemnly gave to the nation his official pledge that the churches of our country would be assured of the State's complete cooperation in the fulfillment of a joint and peculiarly difficult wartime mission. It is undeniable that the President's promise of State interest and support is being kept in so far as present cooperative conditions permit. In the words of General George C. Marshall, the Army Chief of Staff, there is "*to be no fear that any young man will suffer spiritual loss during the period of his military service. We believe that the young soldier will return to his home with a keener understanding of the sacred ideals for which our churches stands.*"

In the ever-spreading light of their factual follow-up, no one can disparagingly dismiss such statements and such pronouncements as empty talk. The actual execution of such planning and provisioning as they imply proves beyond doubt that they were sincerely expressed. This should be apparent even to the most cynical civilian, regardless of his political persuasion.

There are some, however, who are given to the habitual use of litotes when evaluating the intentions of others. These will react to such statements as those quoted above by thinking, if not saying, that the sentiment behind and responsible for words and works of this kind is no more than is essentially due and, consequently, expectedly to be demanded. It is likely that such critics will fail to grasp the full import of this official committment given by the State for the furtherance of the churches' work. They will not, that is to suggest, perceive the necessary consequence of the unavoidable implication which such a commitment contains, namely, that the State in turn justifiably expects and is entitled to the fullest possible reciprocal participation of the churches in this spiritual enterprise.

The churches, indeed, have the wartime duty of adjustment to wartime conditions so that their own specific work may successfully continue during the emergency. To be adequate for this purpose alone their adjustment must entail all feasible furtherance of the State's wartime welfare. Churchmen have become accustomed to the periodic necessity of their calling the statesmen's attention to the importance of spirituality in national affairs. This necessity has not arisen regarding spiritual provision for our armed forces in the present crisis because the statesmen have taken the initiative. In so doing they have, it is to be recognized and remembered, placed the burden of cooperative interest and action on the churches themselves. The States' practical admission of its wartime duty to the churches and their members has precluded the usually necessary admonition on the part of the churches. This fact, however, should not lead the latter to rest complacent in the thought that once the duty has been acknowledged the deed will automatically follow. That this attitude is not altogether absent from the present situation is clear from the curious fact that it is becoming increasingly imperative for the State to remind the churches that the harvest is great and the laborers few! If the State at war has, as it unquestionably does, an obligation to care for the souls as well as for the bodies of its combatants, it must also naturally have a right to the means of such a ministry. There can be no duty to act without the power to act. That the States does not forcibly requisition such means as are necessary for the performance

of its duty does not at all relieve those who are and have the means from the moral responsibility of voluntary assistance.

There is much well-warranted boasting on the part of our government officials that ours is materially the best equipped armed force in history. We may all take just pride in that fact. However, our government has something else of which to boast, something else for which we should be most thankful. This is, of course, the fact that our armed forces in this war are being provided not only with all possible material aid but also with all practically possible spiritual assistance. That this assistance is as yet not sufficient for the demand does not detract from its being both the best and the most ever provided to warring man. Nor need the fact that as a nation we are inclined to the most casual use of superlatives cause any fear that this claim is an exaggeration. It is somewhat surprising that so little advertisement is given to this. Its emphasis would certainly contribute greatly not only to national morale but also to national morals. It should inspire confidence that we are truly making an all-out effort for virtuous victory. For it proves by a performance which is more powerful than any pronouncement that our conduct of the war is consistent in this regard with our claims about its cause and our concept of its conclusion.

The evidence which proves that adequate assistance to the State's program for the protection of spirituality in our armed forces has not as yet been made practically available by the churches also proves that the actually available assistance is accomplishing all that is possibly practicable under the circumstances. It is true that much more should be done, but it is likewise true that no more can be done until there are men to do it. Soldiers are not, as a class, historically known as saints, but many of our present-day soldiers are perhaps nearer now to being saints than their civilian brothers. For they at least realize the first requirement for sanctity, namely, the fact that they are sinners. They are acutely conscious of their need for religious and moral aid and spiritual guidance, and in so far as the conversion-rate of the civilian clergy into chaplains allows they are being provided with all such help as is humanly possible. The problem of manpower on the spiritual front, then, is neither merely nor mostly a matter of making the members of our armed forces spiritually conscious and concerned for their

souls. The peculiar positions in which they find themselves, the awful uncertainty of the future and the disturbing nearness to sudden and horrible death, as well as many other almost intangible factors, have done this rather effectively even to those who previously were religiously apathetic. The problem is rather a matter of securing an organized personnel of sufficient size which is specifically trained for and true to the task of catering to the soldier's spiritual cravings and helping him to become spiritually fit for the ordeal he faces.

Among the several branches of our armed forces, the Army is naturally the largest and requires not only the greatest number of religious ministers but also the most efficiently coordinated program of religious ministrations. The first of these requirements is the more pressing, for the second has already been all but perfected. The Army Chaplain Corps—under the leadership of Brigadier General (Monsignor) William R. Arnold, the present Chief of Chaplains and the first Catholic to hold this position—has aspired to and is achieving an unparalleled contribution to the welfare of our fighting men, and merits for the military chaplaincy more than passing mention and recognition by the rest of the Church militant.

The chaplaincy of the United States Army is as old as the nation whose protectors it serves. Like the nation itself it has grown from small beginnings during the Revolutionary War to become a most significant force in today's international upheaval. The few clergymen who volunteered in response to General Washington's appeal for ministers of the Gospel to foster the spiritual fortunes of the struggling patriots during the birth throes of our country did not technically speaking join the Army as their present-day successors do. They were not actually commissioned, and, as did also surgeons at that time, they served under contract for either six months or a year, taking their turns in work with the battling troops at the front, with the wounded in hospital stations and in the prisons behind the lines. During the first fifty years which followed the formal establishment of the new government in 1787, the Army chaplaincy had a varied and not too auspicious history. For several intermittent periods between 1796 and 1837 the government made no official provision for chaplains as such. A Con-

gressional act of March 3, 1791 was, perhaps, responsible for this condition. The act authorized the appointment of one chaplain for the entire Army if the President "*term such appointment necessary to the public interest.*"

The contrast between such a negligible earlier regard and the present stress laid on the chaplain's importance should compel even the most confirmed *laudatores temporis acti* to admit that recent times have brought about a considerable change for the better. To be sure, the standing Army of the republic immediately after the Revolution was not even proportionately as large as it is even in modern days of peace. Nevertheless, there were certainly more than one religious belief represented in its ranks, and the one officially authorized chaplain could not possibly attend adequately to them all. The current system provides more realistically for the soldier's spirituality, and though there is little unctuousness in the attitude of Army officials regarding religion they do thoroughly realize the vital role which spiritual health and strength play in the general worth of the modern fighting man. To quote again, for instance, the Army Chief of Staff, General Marshall, explaining the Army's concern for religious life among the soldiers: "*This is not simply a matter of morals or sentiment. More than ever before, the efficiency of an army depends upon the quality of its soldiers, the men required to operate the complicated machines of this modern age. Soldiers today must be alert, active, and in condition, mentally, morally and physically, to withstand the ordeals of the enemy's onslaught from both ground and air and still be able to carry the fight to the other fellow.*" The interplay of religious and military demands on the fighting man is also beautifully expressed by General Douglas MacArthur: "*The soldier, above all other men, is required to perform the highest act of religious teaching —sacrifice. In battle and in face of danger and death, he discloses these divine attributes which his Maker gave when He created man in His own image.*"

Consistently with such opinions as these few chosen from among many which might be cited as indicating the same, it is the present intention of the Army officials to supply at least one chaplain for every twelve hundred men, including officers. In view of the personal man to man contacts which must predominate among the chaplain's duties if their performance is to be of

telling value, this is not, indeed, too great a numerical proportion. The quality of character which marks the personnel, however, if the evidence of their past efforts and effectiveness is any criterion for future estimate, will somewhat compensate for the lack of quantitative proportion. For the success which has thus far crowned the chaplain's work is greater by far than would ordinarily be expected from their number. Perhaps it is the challenge in their situation which has lent exceptional effort to their labors. At any rate, any immediately worthwhile concern about the numerical allotment of chaplains should be centered around the problem of immediately meeting this quota rather than of ultimately increasing it. For when one considers the proposed calculations regarding the ultimately required strength of the Army, it is evident that the number of chaplains needed to provide even one for every twelve hundred men will run well into the thousands. And since, moreover, the representation of the various faiths in the chaplaincy corps is proportioned to the numerical membership of those faiths as represented in the ranks, the Catholic quota itself will require twenty-five per cent of the total. The fact then, that the press recently reported the Catholic quota to be slightly more than met at the present time should not lead us to think that we have done all that can and will be expected of us if the war is of long duration. We might well begin now to reflect on that contingency.

The condition created by the Congressional provision of 1791 regarding the numerical strength of the chaplaincy was somewhat improved during the Mexican War when one chaplain was authorized for each regiment. The same was true during the Civil War, except that in 1862 President Lincoln was given authority to appoint a chaplain for each general hospital as well. During the first World War, naturally enough, the number of chaplains was the highest in the Army's history up to that time. It totalled almost twenty-four hundred. The post-war demobilization, of course, reduced this number. During the interval between the last war and the present there were between a hundred and twenty-five and a hundred and forty-three Regular Army chaplains. The actual present strength of the Chaplaincy Corps is necessarily a restricted figure.

It is not, however, merely the numerical strength of the chaplaincy which has improved; the nature of its service and status

has also been better defined. In 1837, as a result of a revived interest in education and religion, an act of Congress increased the number of authorized chaplains to twenty, and in 1849 it was further increased to thirty. It should be noted, however, that the main purpose of this increase was to supply schoolmasters for Army posts which were without instructional facilities. The chaplain's value and status as a minister of religion was incidental and secondary, if not in effect certainly in intent. Thus, no doubt, began a conception of the chaplain's position in the Army which persisted even during the first World War. His functions were not, as now, primarily and all but exclusively orientated toward the purely religious demands of the soldiery. They included many assignments, such as keeping the officers' mess accounts, handling the laundry bills and acting as the post exchange officer, which, if not exactly incompatible with the chaplain's spiritual interests, did not allow either for the greatest religious efficiency or for the desirable frequency of pastoral pursuits. These duties were determined in each instance by the attitude of the Commanding Officer. An excerpt from the letter which each new chaplain receives from the Chief of Chaplains is sufficient testimony that such a condition no longer continues. "*Don't fritter away your time and energy with activities which have no practical relationship to your chief duties as a teacher of God's law and a minister of God's grace. And don't permit anyone else to waste or misdirect your energies. Army regulations clearly and precisely define your duties and responsibilities. The Government guarantees you every help in the performance of those specialized duties for which you have been trained, ordained and commissioned.*" It is now recognized that the chaplains have a big enough job to do in their own professional field and that only by neglecting it to the detriment of the whole Army personnel could they possibly engage in the activities formerly assigned them, except in cases of emergencies.

The specialized training mentioned above is also of comparatively recent origin. All chaplains are now required to take a twenty-eight days course in the Chaplain School. The first such school was instituted at Fortress Monroe in the Spring of 1918. It was shortly afterwards changed to Camp Taylor, Kentucky, from which the last class graduated in December of the same year. In 1920 the Chaplain School was opened at Camp Grant,

Illinois, and during the following year was moved to Camp Knox, Kentucky. In 1922 the School was transferred to Fort Leavenworth, Kansas, where it remained until the last class graduated in 1928. For the next fourteen years the school was closed. It was reopened upon the occasion of this war in March of 1942 at Fort Benjamin Harrison, Indiana, and finally during the Summer of last year it was relocated at its present site, Harvard University. The Commandant at the School is Chaplain William D. Cleary, a Catholic, who is, incidentally, the only chaplain whose military status requires and employs the exercise of real military authority. For while each chaplain from the time of his admission into the Army is a commissioned officer, ranking from first lieutenant to colonel, his work does not, as is easily seen, demand the authority which his rank indicates. Consequently, chaplains are not usually even designated by their military title but simply by the name of chaplain.

The instruction given in the Chaplain School concerns the basic aspects of military life and includes such subjects as the practical duties of chaplains, leadership and administration, discipline, courtesies and customs of the service, military law and hygiene, first aid, topography, graves registration, military correspondence and surveys, money and property, investigation, interior guard duty, field service regulations, equipment, Army organizations, recreation, education, music, staff regulations, Army morale and defense against chemicals. It is obvious that no matter how well qualified he may otherwise be theologically and regardless of how excellently equipped he may otherwise be for his work, the chaplain must become acquainted with the complicated military side of his position, not only for his own personal conduct but also for the proper understanding of the problems with which he must deal in his professional contact with Army members. Refresher courses conducted by the ranking chaplain are also given periodically in the actual troop divisions.

Whether he begins it before or after his attendance at the training school, the chaplain's actual work is for the most part similar to that of a parochial clergyman. There are, of course, the exceptions that he must frequently be responsible for the religious care of all the men of his unit, regardless of denomination, and that he necessarily comes into much more daily contact with members, both clerical and lay, of other faiths than his

own. The former contingency requires that the chaplain provide as practically as possible for ministers of the different sects to conduct divine services at regularly scheduled times and to procure their aid for funerals, marriages, baptisms and whatever else may require their presence. The latter condition demands that he be constantly alert to the very practical problems involved in both official and personal intimacy with those whose beliefs he does not accept but must respect. That this requires tact goes without saying. The chaplain needs as an essential part of his spiritual equipment the virtue of broadmindedness: fidelity to his own convictions and at the same time charity toward those of others. It is much easier to state this than it is to stand the strain which its application entails.

The functions of the chaplain fall into four general categories: religious, military, pastoral and community relations. Although his foremost duty is that of a religious leader, the details involved in the performance of this primary function include all the other activities which the average parish priest must pursue in his ordinary religious accomplishments, with the exception of the environment in which he moves and ministers. The difference in environment is, of course, considerable, and it naturally creates many practical problems which are not found in everyday parochial pursuits. It inevitably increases the strain under which the chaplain works, but it also challenges his native resourcefulness in making the proper adjustments.

The religious functions of the chaplain include, as was mentioned before, that he arrange appropriate services of divine worship for the entire command to which he is assigned. Although chaplains are assigned whenever possible according to the religious complexion of the army groups as suggested by ancestry and place of origin, it is impossible to allocate them exclusively according to denominational differences. This means that while the chaplain may personally conduct services according to his own religious rite and even, when nothing else is feasible, nonsectarian worship and prayer, he must also secure clergymen of the several churches other than his own which are represented among the men of his command. Neighboring military units as well as the local clergy must be solicited for this purpose. In some cases arrangements are made for civilian ministers to come

to the soldiers; in others provision is made for the accommodation of the men in churches of the local community.

The chaplain is today in a much better position to arrange and conduct divine service than his predecessors. In recognition of the necessity for better housing facilities for religious devotions the War Department, at the forceful insistence of the present Chief of Chaplains, two years ago was appropriated over twelve million dollars for the erection of permanent chapels in the various Army centers throughout the nation. At the beginning of the present year over one thousand of these chapels had been completed at an approximate cost of twenty-one thousand dollars each. The architectural style of these buildings is uniformly that of the typical small community church in this country. Prior to this construction program, begun in 1941, less than a million dollars had been spent for such purposes during a period of some twenty years. Out of one hundred and sixty Regular Army posts which needed them only seventeen were furnished with chapels. Under such conditions both the chaplains and the men were handicapped considerably in their religious functions. Of course, it is unavoidable that in actual combat zones no stable provision can be made for places of divine worship and religious devotions. The ingenuity of those concerned must supply substitutes in such instances. However, it is now recognized that there is no reason why adequate facilities should not be at hand wherever possible. Those in charge of the Army's spiritual welfare deserve much credit for having successfully proposed and furthered this historic undertaking.

The chapels are distributed on the basis of one to each regiment, so that in some cantonments there will be as many as fifteen or twenty of them. Each holds about four hundred men, and is adaptable for the various denominational purposes, Protestant, Jewish and Catholic. The altar is not only adjustable for the different liturgical requirements of the several sects but can also be entirely hidden in the wall whenever it is desirable to use the building for affairs which are not strictly and formally religious, such as pastoral and cultural programs, church group meetings and similar gatherings. For it is intended that these chapel buildings will serve not only the purpose of the parish church but also that of the parish hall, exclusive of recreational activities. They will thus become the

center of spiritual orientation in the camps. The advantages of this arrangement over the old time use of mess halls, theatres, barracks, recreation rooms and the like are not only theoretically apparent; they are already producing practical results in increased church attendance and renewed interest in religious life generally among the members of the Army. The average attendance at religious services during the year ended on June 30, 1941 was almost twenty-nine per cent higher than during the previous year. Likewise, there were over thirteen thousand more Bible classes held during the latter year than during the former. Although other factors may have contributed to these increases, the chapel atmosphere has doubtlessly had no little influence thereon.

Besides his formal chapel duties the chaplain has what are known as pastoral functions to perform. These include all those more personal and individual contacts made either with the men themselves or in their behalf. Among these, of course, are his ministrations to the sick, the wounded and the dying, as well as to those who are under penal discipline. However, much of the time devoted to pastoral work is consumed in interviews, conferences and in being pastor, counsellor and friend. Such aspects of his duties begin with the arrival of each new soldier in camp. The chaplain meets and endeavors to help the men to become properly orientated from the very beginning of their Army life. The chaplain is available twenty-four hours a day, nor does he wait for the men to come to him. He goes to them, and is expected to be at hand whenever and wherever the men gather, whether for work or play. In short, he is expected to have an interest in anything that contributes to high morale and good morals. As far as is possible he must become personally acquainted with his men. His value as a guardian and promoter of morale will, in fact, depend largely on such acquaintance. One of the means thereto, although it is not a part of his official duty, is the indulgence which time allows in the particular hobby he may have. Although the demands of his office leave little spare time for such things, it may be possible for him to share such interests with the men and acquaint them with these recreational pastimes. Thus, almost any skill or ability the chaplain may have can be of use to him in the pastoral sphere of his military mission.

The distribution of religious literature and articles of religious devotion is also the responsibility of the chaplain as a feature of his pastoral activity. Copies of the Scriptures, Protestant, Jewish and Catholic, provided at Government expense, are made available through the chaplain to anyone who desires them. In addition to these, prayer books, tracts, religious papers and magazines and religious objects of all kinds are being donated by various civilian organizations. The chaplain naturally encourages the soldier to make use of these opportunities for keeping his faith alive, and the soldiers are doing so. The supply does not equal the demand. A study of what the soldier reads, for instance, disclosed that during one month of last year less than twenty-five per cent of all the available literature used was of a secular nature. This would, in one way at least, substantiate the continually more frequent reports of the soldier's increased interest in his spiritual betterment. Although it is unquestionably comforting to the chaplain, such interest does not lessen but rather adds to the already heavy demands made on him in his pastoral capacity.

Because of the close contact which his pastoral work entails with the men of the Army, the chaplain is enabled to observe much that is extremely valuable information for the guidance of Army officials. Hence, he is a member of the Commanding Officer's staff and is immediately responsible to him. Although the Commanding Officers do not encroach upon the purely ecclesiastical sphere of the chaplain's duties, they must, of course, actively supervise, authorize and approve much that the chaplain does. His military functions naturally fall under such regulations. They include, besides his acting in an advisory role as mentioned before, the acquainting of new recruits with the particular ethical and social aspects of Army life, participating in public patriotic celebrations, arranging programs for such occasions as Armistice Day, Memorial Day and others of military importance, speaking at these affairs, and so forth. He is also responsible for instructing men who for various reasons are leaving the Army on the duties of the true citizen and on whatever else may be an aid toward their reorientation in civilian life.

The establishment of amicable and mutually advantageous relations between the Army personnel and local communities is also a part of the chaplain's general responsibility. This is usually referred to as the chaplain's community relations function.

It entails his making himself acquainted with local religious and social agencies, political authorities and professional as well as commercial individuals and organizations whose aid may be beneficial and desirable for the maintenance of Army morale. Thus, he secures the cooperation of all these in sponsoring and supporting various social programs for the entertainment of the Army men while they are out of camp, invites these individuals and groups to visit and instruct the soldiers and, in general, tries to foster whatever may be of interest and benefit to both the civilian and the military population of the locale. He takes every opportunity to participate in those phases of the civilian community's life, such as patriotic celebrations, in which he may have the occasion to acquaint the local civilians with the military pattern. Likewise, in so far as he is able, the chaplain encourages the churches and other societies of the soldier's home community, as well as relatives and friends, to keep in contact with their native sons by such means as frequent letter-writing, sending him the home town paper, and so forth.

The foregoing description of the scope of the chaplain's duties and responsibilities might seem at first glance to include many activities which are not immediately and exclusively religious. However, all the functional details mentioned are, if not directly, at least in some not too remote way connected with the soldier's spiritual welfare. If they seem in many instances to concern morale rather than morals, it should be remembered that each of these is necessary for the soldier if he is to be as efficient and effective as his strictly military status demands, and that each of them is intimately bound up with and greatly influential upon the other.

The immediate purpose of the Chaplains Corps personnel, is then, to secure and to safeguard the spiritualization of the men who are soldiers now, and all of the chaplain's efforts are aimed at this objective. However, the mechanized nature of this war, it is expected, will reduce the usual proportion of casualties, and the resources of modern medical science will be able to rehabilitate many of these physically. Consequently, most of the men in the armed services, even those in active combat, have a greater chance than ever before of returning to civilian life when the conflict ends. The officials of the Army and the members of the Chaplaincy personnel are not unmindful of this fact and of their responsibility to prepare the soldier to be not only as good but a

better citizen than he was before entering the Army. With the aid of the chaplains, the soldier is receiving valuable training for his future civilian citizenship. There is every hope that he will have benefitted in this regard as a result of his military discipline, having derived therefrom a keener sense of his social obligations, a greater understanding of and respect for authority and public order, as well as a more intelligent and practical enthusiasm for the blessings of democracy, its spiritual foundations and its religious and moral defenses. This is undoubtedly the best kind of post-war planning, and if his military service inculcates and strengthens such attitudes in him, the soldier's experience will not have been in vain.

As in all other spheres of the war effort, there must be left behind on the home front sufficient spiritual manpower for the civilian population. However, there must be no reluctance on the part of the civilian clergy to sacrifice in behalf of their brethren with the troops. The doctrine of the Communion of Saints has always a very practical import. It should at the present time have particular motive value for both the clergy and the faithful at home in shaping their attitudes toward that part of the Church Militant which is actively and directly engaged in the current struggle with satanic powers. The men whom they serve are profoundly and gratefully aware of the chaplains' unique value and valor, as the thousands of letters being received by the Office of the Chief of Chaplains attest. Not only the men themselves but their loved ones at home have not failed to express appreciation for the chaplains' care of husbands, sons and brothers in the many and trying circumstances which war makes inevitable. We, their spiritual brothers at home, cannot be less appreciative. It is not only their work; it is ours. If we cannot be their companions, we can be their cooperators. There are a thousand ways in which we can lessen the burden of our chaplains. When the history of this war is written, the chaplain will be listed among its heroes. Many will have received citations from the government, but the indelible record preserved in the soldier's heart will proclaim more forcibly than all else that the chaplaincy, in the words of one Army officer, " offers a field of great opportunity to able clergymen who want to do a maximum amount of good to the men who bear the brunt of battle." Only those of us who participate in it with our active support can rightfully be proud of the chaplain's career.

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THE POPE'S PEACE PLAN.

MUCH is being said and written about the new order and the peace ends. Here is a domain of complex character (political, economical, social), and in such a domain, individual initiative has a great deal of importance, although much depends too on the interrelation of events and the internal logic of history. From this point of view, they are certainly right who say that the peace will be like the war. For we may not think that peace is going to spring up from some magic box, leaving us no other alternative than to accept it. For both war and the settlement of war are influenced by specific interests, passions, ideals true or false, and these same passions will influence the free will of those who write the peace, who establish the principles of the new order or the new disorder, with the momentous consequences of one or the other.

It is for this reason, definitely expressed in his pronouncements, that Pope Pius XII, in public discourses on the Christmas eves of 1939, 1941 and 1942, presented a program for the pacification of the nations of the world, inviting the belligerents and neutrals to be guided by this program in the study, the preparation and the orientation of peace, as well as in the conduct of the war. The encyclical *Summi Pontificatus* of 20 October, 1939, had previously outlined the major principles of religious doctrine bearing on the problem. The Christmas eve message of 1942 reemphasizes these major principles, which constitute a charter reverencing the dignity of the individual human person, the essential unity of the human race, the true function of the family and the state. These two documents should be read again and again.

However, in order to limit these considerations, I propose to examine only the discourses of 1939 and 1941. In 1939, the Pope himself had grouped his peace ideals in five numbered and emphasized paragraphs which have since become widely known as the Pope's Five Point Peace Program. The 1941 discourse is of a similar character. In both of the Christmas allocutions, the Pope enters freely into the moral applications of the problems, and appeals to public opinion of all peoples to induce their governments to base the new order on the principles of the moral

law. The appeal is to every upright and sincere man who must desire the establishment of peace and order, to collaborate towards the creation of an atmosphere which will favor the growth and the development of a new order superior to the old. The five points are a clear and vigorous expression of the Natural Law in this matter. They could and should be accepted by any reasonable being. Public opinion should demand their acceptance.

In the Pope's emphasis on the creation of this public opinion, I can see no comfort or support for those individuals who have brought themselves into an aloof pessimism, convinced that nothing can be done to ameliorate present conditions, or that the problems have no bearing on religion, and must be left, therefore, severely alone. Here is the text of the Pope, 1941:

"Such a new order, which all peoples desire to see brought into being after the trials and the ruins of this war, must be founded on the immovable and unshakable rock, the moral law which the Creator Himself has manifested by means of the natural order and which He has engraved with indelible characters in the hearts of men: that moral law whose observance must be inculcated and fostered by the public opinion of all nations and of all states with such a unanimity of voice and energy that no one may dare to call into doubt or weaken its binding force."

It is evident that such a public opinion which the Pope desires unanimous, must be formed during the war so that at the time of the peace conference, the conviction of the indispensability of the moral law will be so strong that it must be the basis of the peace.

The formation of such a public opinion will be tremendously difficult, but the Pope evidently thinks it possible. Among the obstacles, the Pope himself has indicated modern liberalism, educational positivism, the lust for gain, passionate and blind nationalism. There are many others, of shaded strength and importance, but in both of the discourses the Pope emphasizes that the basis of the new order must be the moral law and that the most effective means (and I may add, the most democratic) of attaining this end is to awaken public opinion in as universal and energetic a way as possible. This preamble to the Papal Peace Program is a trumpet call to the clergy which has not had the attention, the interpretation or the response it deserves.

The Five Point Program of Pius XII is pretty generally known. It plunges us directly into the heart of the problems which will agitate the world after the war. Necessarily, these five points also bear upon the waging of the war. In the analysis of them, I shall make, here and there, a reference to their application on certain phases of the war. It is here, that there is grave danger of misinterpretation or misapplication of principle and fact, with consequent disagreement about the conclusions drawn. There will be much which is left unsaid, but these are not reasons for leaving the matter untouched.

In the first point, the Holy Father lays down as a fundamental postulate of a just and honorable peace, the duty of assuring " to all nations, great and small, strong or weak, the right to life and independence ". The Pope illustrates this moral principle by means of a noble maxim: " the right of a nation to live must not be the equivalent of a death warrant for another ". When this equality of rights has been destroyed, or injured, or called in danger, " the juridical order exacts a reparation, the determining of which will be effected, not by the sword, nor by the might of the stronger, nor by arbitrary self-interest, but by the norms of reciprocal justice and equity ".

There are many difficulties and obstacles in the way of the realization of this first point. The totalitarian philosophy offers little hope for its acceptance. The Pope, however, addresses himself to all the nations, and his affirmation of moral values in international relations is for everyone, for all states, whether of totalitarian, of liberal, of democratic, or of whatever philosophy you will. It may well be that the rise of the totalitarian states has passed the crest and that its vicious philosophy has been discredited. Certainly, the books and monographs which have been inspired by its philosophy, as well as the crimes it has perpetrated against personal and corporate dignity, will constitute one of the most deplorable records of human history.

There are deep shadows on the side of the United Nations, despite the affirmations of the Atlantic Charter, (14 August, 1941) and the Declaration of Washington 1 January, 1942). There is the question of India. The statement of London, last September, according to which the Atlantic Charter with its guarantees of nationality would not be applied to India, was certainly not inspired by politico-moral wisdom.

Another grave question is the fate of Bessarabia, Estonia, Latvia and Lithuania. On 12 February, 1942, the Soviet Embassy in Washington circulated an English translation of an editorial in *Pravda,* official Soviet paper, which made an emphatic assertion of the claim of the Soviet Union to these nations. And from Stalin's Order of the Day, on the occasion of the twenty-fifth anniversary of the forming of the Red Army, where Stalin speaks of the liberation of the invaded territories, it is evident that he puts Lithuania, Latvia, Estonia, Karelia, Moldavia and Bessarabia in the same category of Soviet lands to be recovered as the Crimea and White Russia. " Thus ", says Mrs. Anne O'Hare McCormick, " he gives official notice that he not merely claims these territories, but that he considers as indisputably belonging to Russia all the ground lost in World War 1, or at least all that was occupied by the Russians after the pact with Germany." Previously, we had been led to believe that the Anglo-Russian pact of 26 May, 1942, preserved the national existence of Bessarabia and the involved Baltic nations. No matter what the facts may be, the issue poses the question of Russian collaboration in the peace, and of her willingness to abide by this first point of the Papal Peace Program, which is also a principle of the Atlantic Charter to which Joseph Stalin was a signatory.

In the second point, the Pope insists that the culture, the language, the traditions of minorities must be respected. Here Pius XII repeats and clarifies a declaration of Benedict XV in 1915 and 1917, and at the same time rectifies a summary and absolute (and therefore fallacious) maxim of Wilson in 1918. The Pope, with considerable restraint expresses the doctrine of respect for the legitimate aspirations of populations in the establishment of frontiers and in the fixing of political statutes. These aspirations must be respected in whatever measure is just and possible. Such aspirations do not always engender a strict right, for there may exist other conditions of right and fact which constitute parallel and necessary elements of appreciation. The Wilsonian maxim and the exaggerated demands of hyper-liberals expressed by " the right of peoples to dispose freely of themselves " have no unqualified acceptance in the Papal second point.

In the second point, there is also blame for any power that has violated cultural, linguistic and hereditary rights of minorities.

Let me suggest what may have been some contemporary violations: Italy in Abyssinia and Albania; treatment of minorities in Navarre and Catalonia; severities towards the Jews in many places; our own handling of the Negro problem in the United States: and many others of greater and less guilt.

Between the exaggerated demands, on the one hand, and the legitimate demands on the other, of nationalities and minorities, everything possible must be done to give satisfaction to national and minority aspirations, judged serious by equitable arbitration. The Holy Father, at the same time, warns against the great error, of the moral as well as of the political order, in thinking that war and revolution are the only ways to settle such problems. The Pope emphasizes that there are alternatives for national and minority disputes other than territorial independence and political secession. Legislative exceptions, autonomy, federalism may furnish, according to time and circumstance, some of the peaceful means of cohabitation, with due regard for the rights of the various populations. Such, for example, was the international accommodation which gave a happy solution to the litigation of Finland with Sweden over the islands of Aland.

The third point deals with the economic problems of the world after the war. The Pope insists that all countries shall be able to profit from the resources of the earth, in such a way as to put an end to the monopolies which have been built up by cold, calculating self-interest. In his allocution of 1941, the Holy Father adds a sentence which has not been given enough attention. " In this regard, it is for Us a source of great consolation to see admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations which in the fulfillment of this principle belong to the category of givers and not to that of receivers." There is certainly an allusion here to the Atlantic Charter which was communicated to the Pope by Myron Taylor. This is the language of the charter:—the nations will try, while respecting their existing obligations, to permit all states, great or small, victorious or defeated, to profit, under equal conditions from the use of commerce and the raw materials of the world, necessary for their economic prosperity.

There can be scarcely any doubt, that by this third point the Pope makes a vigorous condemnation of the economic liberalism

which has led to certain ruinous state monopolies. It is implied that we must find a medium of proportional distribution for the needs of each country, through international cooperation.

There are some encouraging signs that the hopes of the Holy Father and the high promise of the Atlantic Charter may have some definite application. The Inter-American conference of Rio de Janeiro gives hope of necessary readjustment and of perhaps fundamental revision of post-war economy. What it will be can scarcely be determined now, but an international student of the stature of Don Sturzo foresees these possible alterations: the abolition of protective tariffs, the elimination of privileges of class and fortune, the reopening of commercial enterprises, the facilitation of international exchange; gold cannot remain the property of any one group; it must be put in circulation so that the world will not be divided among those who die of the death of King Midas and those who die of the death of Lazarus, " longing to be filled with the crumbs that fell from the rich man's table ", as St. Luke puts it.

The fourth point has to do with the restrictions of armaments. The Pope is here concerned with the costs, the dangers and the abuses of armaments in the modern world. In careful language the Pope contents himself with recommending of ideas, rather than proposing a definite method of procedure. The question demands circumspect study, conditioned by many elements of fact which can only be evaluated at the conclusion of hostilities. What is important, from the moral viewpoint, is the creation of a real conviction that a permanent and coherent organization of international peace requires that the nations strive towards a progressive and unified reduction of armaments of every kind. It has certainly been the fabulous growth of such armaments which for many years, in nearly every country, has constituted an ever crushing burden, as well as a temptation to aggression and an obstacle to peace.

Nevertheless, the Holy Father does not wish to imply that states are bound to renounce the building and support of such armed forces as the public good requires, in the name of national or international duty. The proof of this assertion is in the fact that in the allocution of Christmas, 1939, is stigmatized the Soviet aggression of Finland, both for the injustice of the enterprise itself, as well as for the violation of the laws of war in the

conduct of hostilities. Is it a fallacy to conclude that the Pope approves of the Finnish resistance and of the exercise of the right of waging a just war?

This is undoubtedly one of the most difficult points of the Papal Program. Much is being said now about unilateral disarmament in the event of a United Nations victory, and there is no question but that during the period of the armistice, the demobilization of the defeated armies and the confiscation of their arms will be made by the victors. The Pope knows this, but he is surely thinking of the peace treaty and the progressive transfer of the rights of the victors to federations or leagues which must then represent the collective interests of all peoples, and not the particular interests of a state or a small group of states. For, there seems to be but one way to impose a collective restriction of armaments, and that is in the creation of true international federations and a real league of nations, fortified with necessary powers.

The fifth point of the Pope's Program deals with this very matter of international organization. Institutions of this character, remarks Pope Pius XII, alluding to the League of Nations and related bodies, are not unheard of novelties in our world today. It seems to me that the language of the Pope tends to favor a serious and desirable reform of the League of Nations, but by giving it a new character, such as will not arouse an immediate and irremediable opposition on the part of those states which were so permanently hostile to the pre-war League of Geneva.

The Pope insists on guarantees that treaties may be observed and also that they may be revised in time to avoid conflict. Juridical, political and similar organizations must be set up on an international plane. Pope Pius does not enter into the deails of this organization as Benedict XV did, in his message to the heads of States, 1 August, 1917. This is an attitude of prudence, since the Vatican, although deeply interested in this international organization, seems firmly resolved not to figure among the participants of such a league. Among other proper reasons for this abstention, is the twenty-fourth article of the Lateran Treaty, by which the Holy See bound itself to remain aloof from temporal competition of other states, and from international meetings

convened for such an end, unless the parties in litigation make a unanimous appeal for intervention, making such appeal by reason of the Holy See's mission of peace.

Here, too, in the matter of international organization, public opinion must intervene, so that politicians, statesmen, economists, professional men of the different nations may present not only general ideas, but complete plans to stimulate the technical as well as the popular discussion of the problems involved, with the consequent arousal of popular interest. Something has been done, but much more is to be accomplished. Government itself can create and promote institutes of study to analyze and organize for scientific discussion all the issues.

The Holy Father has raised his voice. He warns us that the peace will be what we make it, or permit it to be made, what public opinion will make it. Our Catholic voice can be united in the acceptance, emphasis and spread of the Papal Plan. Nothing else can save the world. It was with no mere human assurance that the Pope, 7 January, 1940, replying to President Roosevelt's letter announcing the creation of Myron Taylor's post at the Vatican, made this significant prophecy:

" When that day dawns—and we would like to hope that it is not too far distant—on which the roar of battle will lapse into silence and there will arise the possibility of establishing a true and sound peace dictated by the principles of justice and equity, only they will be able to discern the path that should be followed who unite with high political power a clear understanding of the voice of humanity along with a sincere reverence for the divine precepts of life as found in the Gospel of Christ ".

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MEANING OF DEVOTION TO THE SACRED HEART—II.

Can the Words "Heart of Jesus" be Extended to His Whole Interior Life and even to His Person?

FROM what has been said previously, we may justly ask ourselves: Can the words "Heart of Jesus" be extended to His whole interior life and even to His Person? At the outset we must insist on one point, namely that devotion to the Sacred Heart is first and foremost *devotion to the loving Heart of Jesus* that is, devotion to the Heart of flesh of the Son of God, as symbolizing His great love. But in the writings of the Apostles of the Sacred Heart there are passages which would seem to indicate that the devotion should not be restricted to love. For instance, Blessed Claude de la Colombière in explaining the meaning of Consecration calls the Heart of Jesus "the seat of all virtues, the source of all blessings and the refuge of holy souls. The chief virtues we would honour in it are: a most ardent love of God, combined with profound reverence and humility such as were never seen before, an infinite patience, a most lively compassion for our miseries." [24] In other words Blessed Claude does not confine the devotion to love, he makes it much wider. The Litany of the Sacred Heart is the same; it commemorates the interior life of Christ and especially His human virtues and sufferings.

Fr. de Galliffet writes in a similar strain when he says: "We must consider the Heart of Jesus as the principal and most noble organ of the sensible affections of our Lord, of His love, His zeal, His obedience, His wishes, His griefs, His joy, His sadness. We must consider it as the centre of all the interior sufferings which our salvation cost Him." [25] In another place he says: "It was in His Heart as in their centre that all the affections of His soul were united. All that sadness, even unto death ... all that abandonment by His Father ... all that immense sorrow which He felt for the sins of all men ... all the weariness and fear ... all this was the chalice that belonged peculiarly to His Heart.... Who could represent with sufficient vividness

[24] *Rétraites spirituelles, oeuvres complètes, Grenoble,* Book III, Chap. VIII, p. 248.

[25] de Galliffet: Part I, Chap. IV.

the suffering state of the Heart of Jesus, pierced by so many shafts? "[26]

Some explain all this by referring the whole interior life of Jesus to love, because it was dominated by love. All the good works He performed, all the virtues He practised, all the sufferings He endured, all were manifestations of His love in different ways. Why did He suffer? Love is the answer. What are His miracles? The effects of His love. Why did He labour, live in poverty, practice meekness, humility and the other virtues? He did so because He loved us so well. In this way we can regard the whole interior life of Christ as manifestations of His love, and as such being included in the devotion to the Sacred Heart.

But there is another explanation that could be given: The Heart is above all the symbol of love, but it is something more, it is also the symbol of the whole interior life of the soul of Christ, of His joys, His sorrows, His sufferings, His virtues, His holiness, etc. With this explanation the principal object of our veneration is always the Heart of flesh as the symbol of love, but other objects can also be included in the devotion such as His emotions, His sentiments, His whole interior life. In the same way we can extend the devotion even further and include the Person of Jesus Christ. We find St. Margaret Mary sometimes saying " The Sacred Heart " just as she would say " Jesus " when she wishes the Sacred Heart to denote the Person of Christ. Many spiritual writers refer to Christ as " The Sacred Heart " and call Him by that name, and it is a common practice among Christians of the present day to designate Jesus by the name of " The Sacred Heart ". But it must always be remembered that no matter how we may extend the devotion, we must always regard the love of our Lord as dominant, as first and foremost in our devotion to the Sacred Heart.[27]

Created and Uncreated Love.[28]

In modern times there has been much controversy about the kind of love that we venerate in our devotion to the Sacred

[26] Part II, Chap. I, Art. 2.

[27] Bainvel: *Devotion to the Sacred Heart*, Part II, Chap. I, Sections 7, 8.

[28] Bainvel: Part II, Chap. I, Sect. 12. Petrovits, *Devotion to the Sacred Heart*, Chaps. IX and X; Garriguet: *Sacré Coeur*, Part II, Chap. II, p. 294; Marmion: *Christ in His Mysteries*, pp. 369-371.

Heart. In Christ there are two natures, the human and the divine, and hence His holy soul is capable of two kinds of love—His love as man, and His love as God. His human love [29] began with the Incarnation and is finite and created. But His divine love existed from all eternity; it is infinite, uncreated. It is the love which He has in common with the other Persons of the Blessed Trinity, that love which decided on the Incarnation and the Redemption of mankind. Now the question arises: When we speak of the love of the Sacred Heart, do we speak of the created love or of the uncreated love or of both? As some authors put it, do we speak of the love that created Lazarus (the uncreated love) or of the love that wept over the death of Lazarus (the created love)?

The early exponents of the devotion did not discriminate clearly between these two kinds of love. St. Margaret Mary, Blessed Claude de la Colombière, Fr. Croiset, Fr. de Galliffet spoke of the Heart of flesh which is the symbol of Christ's love, they wrote of the immense love of the Incarnate Word manifesting itself during His whole life, in His death, in His sacrificial and sacramental life, etc. As a rule it was not the love of God as God, but the love of God made man that they had in view; in other words according to some modern authors they emphasized the human or created love. However, this does not prove that they completely overlooked the uncreated love, and a few passages might be quoted from their writings in which they appear to speak also of the uncreated love of our Saviour.

But in modern times much interest has been added to the question by Fr. Vermeersch who raised a controversy on the subject by his writings.[30] He adopted the view that "in the strict sense the complete object of the devotion is the Word of God loving us in His human nature. In a more comprehensive sense it is the Word of God loving us with that uncreated love which induced Him to descend from heaven to earth and with that created love which manifested itself especially on Calvary and in the Blessed Eucharist. The special

[29] It would be wrong to say that it is ordinary human love, because it is raised in dignity and sanctity above all other human loves by reason of its union with the Divine Person of God. Cf. Garriguet, p. 294.

[30] *Études*, Jan. 20, 1906, pp. 146-179. Feb. 20, 1906, pp. 472-495 and *Pratique et doctrine de la dévotion au Sacré Coeur*, Part II, pp. 399-450.

object in the strict sense is the Heart of Christ symbolizing His created charity, and in a wider sense the same Heart as symbolizing the created and the uncreated love." [31]

Ramière, another ardent apostle of the Sacred Heart writes as follows on the same subject: " The uncreated love, the eternal love is not alien to the devotion to the Sacred Heart. The soul of Christ was sanctified by this love, and His human love, was, so to speak, penetrated by the same. If in the devotion to the Sacred Heart the human love is the direct object of our homage, the uncreated love is the motive which ennobles and stimulates it." [32]

Many of the modern writers think that we must include both the created and the uncreated love when we speak of the love of the Heart of Jesus. They base their opinions principally on some of the official documents of the Church. A decree of the Congregation of Rites of 1765 establishing the feast of the Sacred Heart points out that the object of worship is " to revive symbolically the remembrance of the divine love through which the only Son of God has taken our human nature." [33] This certainly refers to the uncreated love, or the love which Christ had as God. In 1821 the Congregation of Rites speaking of the feast of the Sacred Heart says, " This feast has not as its object any particular mystery of which the Church has not in due time and place made mention; it is as it were a resumé of the other feasts on which special mysteries are honoured. It recalls to us the immense love that compelled the Word to become Incarnate for our ransom and salvation,[34] to institute the Sacrament of the Altar, to take upon Himself our faults, and to offer Himself on the Cross as Host, Victim and sacrifice." [35]

Vermeersch does not acknowledge the authority of these decrees, because they were omitted in a new authorized collection of decrees of the Sacred Congregation of Rites. But we find almost the same words repeated in quite a recent decree of the

[31] Vermeersch: *Pratique et Doctrine*, Part II, Chap. I, Art. 5.

[32] *Messager du Coeur de Jésus*, ann, 1868, vol. XIV, p. 277.

[33] Nilles: Book I, Part I, Chap. III, § 5A.

[34] *Uncreated Love.*

[35] *Created Love.*

same Congregation of Rites 14 April, 1900.[36] It refers to the feast as " a solemnity that has for its object not only to adore and glorify the Heart of the Son of God made man, but also to renew symbolically the remembrance of that divine love by which the only begotten Son of God assumed human nature, and being obedient unto death, exhibited to men examples of virtue and showed Himself meek and humble of Heart."

The Hymn for 1 Vespers of the Feast of the Sacred Heart contains words which refer to the uncreated love:

Amor coegit te tuus,	Thy love compelled Thee,
Mortale corpus sumere . . .	To take a mortal body,
Ille amor almus artifex,	That love which was the loving artizan
Terrae marisque et siderum	Of the earth, the sea and the stars.

Again one of the recognized litanies of the Sacred Heart has the words " Cor Jesu, infinite amans et infinite amandum ", and Leo XIII has similar words in his Encyclical when he states that " in the Sacred Heart we have the symbol and image of the infinite charity of Jesus Christ ". The infinite love referred to in both of these texts means divine and uncreated love unless the word " infinite " is used in a loose way as meaning very great love. On account of the authority of these and other documents of the Church many of the modern writers include the divine and uncreated love when honouring the Heart of Jesus. Among them are Gautrelet, Jungmann, Bucceroni, Leroy, Nilles, Terrien, Nix, Billot, de San, Baruteil, etc.

Love of God the Father.

Another question arises when we speak of the love of the Sacred Heart. The two great precepts of Charity are: Love God, love one's neighbour, and Christ was a model of this two-fold love as He was of all virtues. When we speak of the love of the Sacred Heart do we refer only to His love for men, or do we also include His love for His Eternal Father? When Christ appeared to St. Margaret Mary He said to her " Behold this Heart which has so loved men ". From this text it would seem that the love of the Sacred Heart was the love which our Saviour had for men. But we have already quoted Blessed Claude de la Colombière for saying that " the principal virtues we honour in the Sacred Heart are a most ardent love for His Father, etc. ",

[36] *Acta Sanctae Sedis*, tom. 32, p. 631.

and the Polish postulators in a document of great authority stated that the Heart of Jesus was " the natural symbol of all interior virtues and all the affections and in particular of the immense love that He had for His Father and for men ". We might safely say that in our devotion to the Sacred Heart we honour the love which Christ had for us men and we endeavour to return that love, but by a natural and legitimate extension we can extend the devotion to the whole interior life of Jesus, including His virtues and consequently including His love for His Eternal Father.[37]

The Heart of Jesus the most Loving of Hearts, the Incarnation, the Blessed Eucharist, the Passion.

St. John in one of his Epistles says " Little children, let us not love in word, nor in tongue, but in deed and in truth " (1 John 3: 18). Christ's love was of such a kind, and it expressed itself in deeds and not merely in words or emotions. His whole life was a life of charity, one long display of the most beautiful, the most magnanimous and the noblest of loves. It appears in all His words and acts but there are certain mysteries in His life in which there are more striking tokens of His love.

Firstly the Incarnation was inspired by love. St. Ignatius has a meditation on the Incarnation in his *Spiritual Exercises*, and he represents the three Divine Persons of the Most Adorable Trinity taking counsel together concerning the state of fallen and sinful man. From the throne of Their Majesty, They behold the wickedness and corruption of mankind, and They decide to redeem the world. Sin was so great an offence that no created being could offer adequate satisfaction to God for it. But there was one remedy, viz., that God Himself should become man to atone for the sins of the fallen human race. For this reason the Second Person of the Blessed Trinity " was made flesh and dwelt amongst us ". And what did this act of love mean for our Redeemer? He did for us what no man ever did for another, what no slave ever did for his master, what the most violent lover never did for the object of his love.[38] His love

[37] Bainvel: Part II, Chap. I, Sect. 13.

[38] Galliffet: Part II, Chap. II, Art. 1, p. 87.

for men meant entire self-abasement, it meant a life of abject poverty, of toil, of obedience to His own creatures, it meant contempt and persecution and finally an ignominious death on the Cross amid cruel torture. He endured all this for love of us sinners and for our salvation, and every event in the life of the God-man was a proof of the love of His Sacred Heart.

But on the night before He died He did what only extreme love could have suggested. He gave Himself to us as our food in the sacrament of love, the Blessed Eucharist. In the Incarnation He " emptied Himself " of His glory by taking on Himself the form of a child and of a man, but in the Blessed Eucharist He deprived Himself of His glory in a far greater way by taking the form of bread. Not only did He conceal both His Divinity and His Humanity but His love for us reduced Him to a state of humiliation which no created intelligence could have devised, no created power have effected. Truly the Sacred Heart of Jesus is the most loving of hearts.

Devotion to the Heart of Jesus is intimately associated with the Blessed Eucharist. Ever since the time of St. Margaret Mary Communions of reparation have been prominent among the principal practices of the devotion. Spiritual writers and Apostles of the Sacred Heart lay special emphasis on the Blessed Eucharist and refer to it as one of the great proofs of the love of the Sacred Heart. And no wonder, because it is in the Blessed Eucharist that we find the Heart of Jesus nearest to us and it is by this life-giving Sacrament that we become most closely united to our Saviour. Christ left it to us as His testament of love, and it is one of the strongest proofs of the love of the Sacred Heart.

The same might be said of the Passion of our Lord. In the Mass and Office for the feast of the Sacred Heart it is the thought of the Passion that is most dominating. In the Litany of the Sacred Heart we are continually reminded of the Passion when we invoke the Heart of Jesus as " sorrowful in the Garden, spent with a bloody sweat, glutted with reproaches, made obedient even unto the death of the Cross, pierced through with a lance ". The Holy Hour spent in union with Jesus suffering in the Garden of Olives is one of the most popular devotions to the Sacred Heart at the present day, and it has the full

approval of the Church. The Scripture tells us " Greater love than this no man hath that a man lay down his life for his friends " (St. John 15: 13). Christ gave this test of love. He submitted to the scourging, the crowning with thorns. He suffered the most appalling insults and tortures until finally He shed the last drop of His Sacred Blood on the Cross of Calvary. It is in the Passion more than anywhere else that we find the Sacred Heart " exhausted and consumed to testify His love ", and it is by the contemplation of His sufferings and death that we find ourselves roused to the tenderest devotion to the Adorable Heart of Jesus.

Some of the Saints and spiritual writers were unable to find terms of sufficient tenderness and sublimity when they wrote on the love of the Sacred Heart. In their writings, colloquies and transports they call it by such terms as Treasure of the Divinity, Ark of the Testament, Source of all graces, Throne of love, Fountain of life, Treasure of Eternal wisdom and charity, Ark of divine fidelity, Ocean of divine mercy, Gate of paradise, Secret dwelling-place of the spouse, her refuge, her solace, Place of pure delight, Whence flows the sweetest honey, The door through which God comes to us, and we go to Him, etc.[39]

His Love not Appreciated. His Heart Wounded by Love.

In spite of all these proofs of love, the love of the Sacred Heart is not sufficiently known, is not sufficiently appreciated.[40] Think of all the millions of heathens in the world at present, in China, in India, in Japan and in other countries. In China alone there are more than four hundred million heathens — about a quarter of the population of the whole world. They know nothing about the true God, nothing about the Redeemer who loved them so well and poured forth His life's blood for their salvation; they have no word of love and gratitude for their greatest Friend and Benefactor. On the contrary they often treat His Name and His doctrines with the utmost contumely and insult. Think again of the number of those who are heretics and schismatics, those who believe in Jesus Christ

[39] Galliffet: Part I, Chap. IV, p. 55. These expressions are taken from the works of St. Bernard, St. Bonaventure, St. Gertrude, Blosius, Lanspergius and other Apostles of the Sacred Heart.

[40] Noldin: *Devotion to the Sacred Heart of Jesus*, pp. 123-127.

but will not render Him humble obedience and submission. And even among Catholics how few there are who are really devoted to the Sacred Heart, how few who really love Christ with an ardent and unselfish return of love! Nothing wounds a generous heart more than ingratitude and indifference. Christ complained of all this in His revelations to St. Margaret Mary: "Behold this Heart which has so loved men, which has spared nothing even to being exhausted and consumed in order to testify to them its love. And the greater number of them make Me no other return than ingratitude by their coldness and their forgetfulness of Me in this sacrament of love. But what is more painful to Me is that it is hearts who are consecrated to Me who use Me thus." [41]

On account of all this we may justly say that the Sacred Heart of Jesus is wounded not only by the lance but also by love. Fr. de Galliffet gives evidence from various sources to prove that when the soldier pierced our Lord's side with a lance, He wounded the Heart as well.[42] He quotes from the writings of St. Gregory Nazianzen, St. Bernard, St. Thomas Aquinas, St. Francis de Sales, and he adds some revelations made to St. Bridget of Sweden, St. Gertrude and others.[43]

The physical wound in the Heart naturally leads us to think of the Heart wounded by love. We find this thought in a well-known passage from the *Vitis mystica* which is read in the 2nd nocturn of the Office for the Feast of the Sacred Heart "Thy Heart has been wounded in order that through the visible wound we might perceive the invisible wound of love. The wound of the flesh discloses to us the spiritual wound". The same thought is expressed in the hymn for Lauds in the same Office:

Te vulneratum caritas	Love has willed that Thou
Ictu patenti voluit	Shouldst be wounded with an open wound,
Amoris invisibilis	That we might venerate the wounds
Ut veneremur vulnera	Of invisible love
Hoc sub amoris symbolo	Under this symbol of love,
Passus cruenta et mystica	Christ the Priest offers in sacrifice
Utrumque beneficium	The two-fold gift of
Christus sacerdos immolat.	The bleeding wound, the mystic wound.

[41] Gauthey: *Vie et oeuvres de S. M. Marie*, vol. I, p. 94.

[42] Up to the 13th century the wound of the lance was usually placed in the right side of our Lord, not on the left side, e. g. in the famous vision of St. Gertrude when she spoke St. John the Evangelist about the Sacred Heart.

[43] de Galliffet: Part II, Appendix, Art. 2.

Reparation and Return of Love.

In the devotion to the Most Sacred Heart of Jesus the spirit of reparation holds a very important place. It is so essential that if it were omitted the devotion practised would not be that which Christ wished to be introduced. Hence all spiritual books dealing with the Sacred Heart lay great stress on this spirit of reparation and expiation. For instance Fr. Gautrelet writes: " The Heart of Jesus is presented to us as afflicted by the ingratitude of men and by the outrages aimed against it, hence we owe it a worship of reparation and restitution of honour. Jesus loves us, is it not just that we should love Him? He endures for us all kinds of insult and indignity, is it not just that we should protest to Him the grief and pain we feel at them and seek to indemnify Him for the injuries heaped on Him by so many sinners. Love and reparation, such is the motto of every soul that wishes to honour the Heart of Jesus Christ! This is the proper end of this devotion." [44]

Nothing is more clearly and emphatically expressed in the revelations of St. Margaret Mary than the spirit of reparation. Christ desires that reparation should be made to His Sacred Heart for all the ingratitude, insults and outrages offered in return for His love, and especially for the sacrileges committed against the Sacrament of the Altar. He appeared to the Saint as *Ecce Homo* or laden with a cross, in a most pitiable condition. Once He complained: " See how sinners illtreat and despise Me. Is there no one who will take pity on Me, show sympathy with Me in the wretched condition to which sinners have reduced Me? [45]

Christ sitting at the right hand of His Father in glory, can no longer feel pain, but the sins and insults of which He complains caused Him in His lifetime on earth the pain and grief which He manifested to St. Margaret Mary in His apparitions. It was to atone for these sins that He suffered the anguish of His Passion and death on the Cross. As far as they could, sinners would actually maltreat our Lord if He were still capable of suffering. Thus St. Paul says of apostates that " they crucify again the Son of God and make a mockery of Him " (Hebr.

[44] Gautrelet: *Manual of Devotion to the Sacred Heart*, p. 25.

[45] Noldin: *op. cit.*, pp. 136-141, and Raoul Plus: *Reparation*, Book I, Chap. I.

6: 6); he speaks in another place of sinners having trodden underfoot the Son of God (Hebr. 9: 29). In one way sinners even now do wrong and injury to God by depriving Him of His external glory. The only thing God can get from us, His creatures is external honour, recognition and love. If these are withheld, an actual wrong or injury is done to God, and we should try to repair the injury.

Meaning of Reparation.

Reparation means " making amends ", " making atonement " as far as we can for the sins and ingratitude of men towards God, our own included. Pope Pius XI says that " we are bound to the duty of reparation by the powerful motives of justice and love, 1) *of justice* that we may expiate the offence committed against God by our sins and by penance re-establish the moral order we have contravened; 2) *of love* that we may suffer together with Christ Who suffered and was covered with ignominy, and give Him what little comfort we can." [46] In the prayer that is read at Mass on the feast of the Sacred Heart we beg that " while we pay the Sacred Heart the tribute of our affection we may also worthily fulfil our duty of satisfaction ". In this prayer we have love and reparation linked together. When Christ appeared to St. Margaret Mary He told her of the immensity of His love, but He grieved over the number of horrible outrages heaped on Him by the ingratitude of mankind. Pope Pius XI has written a special Encyclical letter on Reparation and recommends the Holy Hour and communions of reparation as suitable methods for performing this duty. The devotions of the First Friday are acts of reparation; the feast of the Sacred Heart as well as being a feast of love is also a feast of reparation; the month of June is specially dedicated to the Heart of Jesus to make reparation for all the insults He receives especially in the most holy sacrament of the altar. Pope Pius XI ordered that every year on the Feast of the Sacred Heart a solemn act of reparation should be made in all the Churches of the world to make amends for our sins and to compensate for the violations of the rights of Christ our Sovereign King and loving Lord.[47] As sins committed at the present time caused

[46] Pius XI: *Encyclical on Reparation*, p. 7.

[47] *Encyclical on Reparation*, p. 15.

Him distress and bitter anguish at the time of His Passion, when He had to make atonement for them, so also the good works we now perform and the reparation we now make afforded Him solace and joy.[48]

Need of Reparation.

Pope Pius XI speaks of the urgent need of reparation nowadays. We have examples of rulers and governments rising up against God and against His Church " Churches have been razed to the ground, religious and nuns have been driven from their houses, imprisoned, starved, attacked with insult and hatred. Children have been torn from the bosom of Mother Church and made to deny and blaspheme Christ." [49] Many people have suffered the most barbarous deaths because they had the courage of declaring their allegiance to Christ their King. And even among Catholics there are many who are poisoned by false doctrines such as communism, while others lead sinful lives, far from their Father's home. Many Catholics treat the Church's teaching with increasing disrespect—her teaching about domestic life, marriage, education, just wages and other subjects. The result is that in many cases the faith is either lost or is in considerable danger.[50]

All these are evils for which we can make reparation to the Sacred Heart of Jesus. Even though the perversity of mankind has increased, Pope Pius XI declared that there are also many faithful souls who make a practice of offering reparation to the Sacred Heart of Jesus, and their number is increasing. They try to make some atonement by constant prayer, by voluntary mortification, by the Holy Hour, by communions of reparation, by organizing their lives so that in all things they are inspired by the spirit of reparation. St. Margaret Mary says that in one of Christ's revelations He promised " He would shower His graces abundantly on those who rendered this honour to the Sacred Heart." [51]

[48] Noldin: *op. cit.*, p. 139.

[49] *Encyclical*, p. 12.

[50] *Encyclical*, p. 13.

[51] *Encyclical*, pp. 14, 15.

Consecration to the Sacred Heart.

During the years that followed the Revelation of the Sacred Heart St. Margaret Mary made great efforts to spread the devotion. She wrote letters to priests, religious and laity on the subject, and in these letters she constantly advised the readers to consecrate themselves to the Sacred Heart.[12] The following are a few examples of what she wrote: [53] "It would give our Lord singular pleasure if you frequently renewed the entire sacrifice of yourself to Him and practised it faithfully.... Would that you only knew what a recompense our Adorable Redeemer will give to those who after consecrating themselves wholly to His Heart seek solely to honour it." Writing to her brother, the priest, she makes a striking assertion: "He who consecrates himself to the Sacred Heart of Jesus will not be lost eternally." She repeats that assertion in another letter and explains her meaning: "It is my firm belief that those who have dedicated themselves to the Sacred Heart will not be lost and that they will never fall under the dominion of Satan by mortal sin; provided that after a complete surrender of themselves they strive to honour, to love, to glorify it to the utmost of their power of conforming themselves in all things to its Sacred teaching."

When the Saint spoke of Consecration to the Sacred Heart of Jesus she meant something more than a prayer. For a perfect act of consecration two conditions are required: First, a complete forgetfulness of self. By our nature we have a tendency to the pleasures of the senses and to seek praise and honour. On this point she says: "If Christ is to live in our heart by His grace and His love, we must die to self, to our concupiscences, our passions, our self-indulgence, to all in short that belongs to our unmortified nature." Secondly, this consecration consists in living entirely for our Lord, striving to love Him, to glorify and magnify Him to the utmost of our power, to do all for the honour of the Sacred Heart.[54]

Both Leo XIII and Pius XI emphasize the duty of Consecration to the Sacred Heart in their Encyclical letters. Pope Pius

[52] Gauthey: Vol. II, Lettre 27, p. 279; Lettre 35, pp. 296, 297; Lettre 58, p. 344, etc.

[53] Noldin: *Devotion to the Sacred Heart*, Chap. IV, Sect. 13, pp. 165-169.

[54] Bainvel: *Devotion to the Sacred Heart*, Part I, Chap. III, Sect. 2.

XI says: " Our Saviour revealed to St. Margaret Mary . . . that He ardently desired that men should pay Him this tribute of devotion. Accordingly the Saint together with her spiritual director, Claude de la Colombière made this Consecration. As time went on their example was followed by individuals, families and associations, and finally by governing bodies, cities and kingdoms. During the last and the present centuries the rule of Christ has come to be rejected, and open war has been declared upon the Church. . . . Whole assemblies cry out " We will not have this man to reign over us " (Luke 19: 14). The faithful on the other hand by this pious practice of consecration to the Sacred Heart have raised a loud and unanimous voice to vindicate the glory of Christ and to defend His rights, " Christ must reign " (1 Cor. 15: 25). The glorious culmination of this was when Leo XIII consecrated the whole human race to the Sacred Heart amidst the jubilation of the entire Christian world." [55]

Pope Pius XI himself instituted the feast of Christ the King to be celebrated by the whole Church, and in doing so he ordained that the Consecration of the whole world to the Sacred Heart should be annually renewed.

The Mission of the Sacred Heart.

When our Saviour revealed the devotion of the Sacred Heart to St. Margaret Mary He desired that it should fulfil a great mission in the Church, that it should deliver the world from the evils that afflict it." The disease of the world consists in the falling away from the love of Christ the Redeemer. The world imagines it can live quite well and can die without Christ, that it can regulate all the relations of public and private life, that it can be happy in time and eternity without Christ. Thus He is banished not merely from social life, but to a great extent from the hearts of men as well. The world has grown cold towards its Saviour, frigid and indifferent." [56]

The task of the Sacred Heart is to reconquer for God the world that has thrown off His yoke. " Behold My Heart " He said to St. Margaret Mary " it burns so ardently with love for

[55] Pius XI: *Encyclical on Reparation*, p. 5.

[56] Noldin: *op. cit.*, Chap. IV, pp. 133-136, *Encyclical*, p. 4.

men that it can no longer contain within itself the flame of charity." As He loved nearly 2000 years ago, so He loves now. "He is the same Jesus Christ yesterday, to-day and the same for ever" (Hebr. 13: 8). Love kindles love, and especially when it comes from a loving and wounded Heart. Thus Christ exhibits His Sacred Heart consumed with charity for all mankind, so that all men may love Him in return and show that love by imitating the virtues of that Divine and Adorable Heart. "I am the way, the Truth and the Life, Learn of Me, for I am meek and humble of heart."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THOMAS JEFFERSON AND FREEDOM OF RELIGION.

The 200th anniversary of the birth of Thomas Jefferson calls for a commemoration of the epoch-making work of this Founding Father, particularly in view of the present global war for freedom. We will concern ourselves with the freedom of religion, although he also insisted upon the adoption of a Bill of Rights by the United States as well as by his own State of Virginia to guarantee, besides freedom of religion, freedom of the press and freedom of person—this last especially by means of *Habeas Corpus* laws and trials by jury. At that time American freedom of religion meant a clean break from the past. For Thomas Jefferson himself confessed that he had moved out of the " narrow limits " of " an habitual belief that it was our duty to be subordinate to the mother country " so as " even to observe a bigoted intolerance for all religions but hers." The religious situation in his own State of Virginia helped him thus to emancipate his mind.

By the time of the Revolution a majority of its inhabitants had become dissenters from the Church of England established in the Province. Nevertheless, they were obliged by law to contribute to the support of the Clergy of that Church. While Thomas Jefferson was attending Congress at Philadelphia, he thought of relieving these dissenters of this grievance by proposing a text of a State Constitution, drafted by himself, to a General Convention of Delegates and Representatives from Virginia at Williamsburg. It provided that " all persons shall have full & free liberty of religious opinion nor shall any be compelled to frequent or maintain any religious institution." Although

Jefferson's preamble to his proposed constitution, with its indictment of the King's " detestable and insupportable tyranny " as a justification for the creation of a separate and independent government in Virginia, was prefixed to its constitution adopted June 29, 1776, his article on religion in the body of his proposed constitution came too late, as the Convention had already composed and adopted a Bill of Rights in which the matter of religion found a place within the concluding sixteenth section. While this did not contain a provision freeing dissenters from the obligatory support of another religion, it did declare

> That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

This phrased, better than Jefferson's text, the fundamental principle of religious freedom. It did not exclude other shortcomings from the Constitution, which, however, were partly remedied in Virginia's first Republican Legislature that was flooded with petitions for relief from religious grievances. These were first referred to the Committee of Religion, consisting of nineteen members, including Jefferson, which was appointed October 11, 1776, and discharged of this question the following November 9th, when it was referred to the Committee of the Whole House upon the State of the Country. It took until 5 December before the House of Delegates passed "An act for exempting the different societies of Dissenters from contributing to the support and maintenance of the church as by law established and its ministers, and for other purposes therein mentioned." Late in life Thomas Jefferson wrote of the tremendous effort that the passage of this act, in which the Senate concurred four days later, had cost him, beginning with the petitions submitted:

> These brought on the severest contests in which I have ever been engaged. Our greatest opponents were Mr. Pendelton & Robert Carter Nicholas, honest men, but zealous churchmen. . . . After desperate contests in that committee almost daily from the 11th of October to

the 5th of December, we prevailed so far only as to repeal the laws which rendered criminal the maintenance of any religious opinions, the forbearance of repairing to church, or the exercise of any mode of worship; and further, to exempt dissenters from contributions to the support of the established church; and to suspend, only until the next session, levies on the members of that church for the salaries of their own incumbents. For, although the majority of our citizens were dissenters, as has been observed, a majority of the legislature were churchmen. Among these, however, were some reasonable and liberal men who enabled us, on some points, to obtain feeble majorities.

But our opponents carried, in the general resolutions of the committee of Nov. 19, a declaration that religious assemblies ought to be regulated, and that provision ought to be made for the continuing the succession of the clergy and superintending their conduct. And in the bill now passed was inserted an express reservation of the question whether a general assessment should not be established by law on every one to support the pastor of his choice; or whether all should be left to voluntary contributions; and on this question, debated at every session from 76 to 79 (some of our dissenting allies, having now secured their particular object, going over to the advocates of a general assessment), we could only obtain a suspension from session to session until 79, when the question of a general assessment was finally carried and the establishment of the Anglican church entirely put down.

In justice to the two honest, but zealous opponents, who have been named, I must add that altho', from their natural temperament, they were more disposed generally to acquiesce in things as they are than to risk innovations, yet, whenever the public will had once decided, none were more faithful and exact in their obedience to it.

Thomas Jefferson also felt that the Legislature should have promptly backed up the guarantee of religious freedom in the Declaration of Rights by appropriate legislation. He therefore prepared, as he himself later declared, " the act for religious freedom in 1777, as part of the revisal, which however was not reported to the Assembly till 1779, and that particular law not passed till 1785, and then by the efforts of Mr. Madison." At that time Jefferson was absent in Europe, representing the United States government at Paris. There a passage from a letter by M. le Comte de Mirabeau came to his notice, in which it was asserted that there was " not a country on earth, I except not the new American Republics, where it suffices that a man practice the social virtues to participate in all the advantages of so-

ciety." This moved Thomas Jefferson to write Mirabeau 20 August, 1786:

> A person, who esteems highly the writings and talents of the Count de Mirabeau and his disposition to exert them for the good of mankind, takes the liberty of inclosing him the original and a translation of an act of one of the legislatures of the American republics, with which the Count de Mirabeau was probably not acquainted when he wrote the above. It is a part of that general reformation of their laws on which those republics have been occupied since the establishment of peace and independence among them. The Count de Mirabeau will perhaps be able, on some occasion, to avail mankind of this example of emancipating human reason.

The main work of preparing the Virginia Act for religious freedom had been done by its author years before the establishment of peace. Proof of this is furnished by Jefferson's *Notes on Religion* which he himself endorsed as " scraps early in the Revolution." The notes were nearly all excerpts from Milton, Locke, Middleton, Broughton, and Louis Cousin's translation of the Greek historian Zonaras besides two citations from the preface of a *History of Primitive Christianity*.

For his notes on Christianity as a system, Jefferson did not go directly to the Scriptures themselves, but to John Locke's treatise on *The Reasonableness of Christianity as Delivered in the Scriptures*. This author had found " little Satisfaction . . . in most systems of Divinity " and so betook himself " to the sole reading of the Scriptures (to which they all appeal) for the understanding of the Christian Religion." The results of his " attentive and unbiassed Search " Locke set forth as " the sense and tenor of the Gospel." It was this that Jefferson summarized as Locke's system of Christianity, beginning with Adam's sin punished by the loss of immortality and the redemption of mankind by the Son of God. Its fundamentals were to be found primarily in the Gospels, which give the preaching of our Savior, and only incidentally in the Epistles where fundamentals are mixed with other truths, written occasionally for edification and explanation, adapted to the notions and customs of the people addressed. Assent to these other truths, though written by inspired men, ought not to be demanded, according to Locke, for admission into the communion of the Christian Church here or to God's Kingdom hereafter inasmuch as " the Apostles' Creed was by

them taken to contain all things necessary to Salvation, & consequently to a communion."

Jefferson, furthermore, found Locke reducing the fundamentals of Christianity in the Gospels to two things: to faith in Jesus as the promised Messiah, and to repentance sincerely proved by good works. Now those who did not have the Gospels were not therefore lost to salvation; for " the Jews had the law of works revealed to them . . . and a lively faith in God's promises to send the Messiah would supply defects;" " the Gentiles have the law written in their hearts, i. e., the law of nature to which adding a faith in God . . . that, on their repentance, he would pardon them, they also would be justified." While Jews and Gentiles could thus be saved even without the Gospel, the Savior's mission brought mankind the following advantages, as Jefferson summarized them:

1. The knowledge of one God only.
2. A clear knowledge of their duty, or system of morality delivered on such authority as to give sanction.
3. The outward forms of religious worship wanted to be purged of that farcical pomp & nonsense with which they were loaded.
4. An inducement to a pious life by revealing a future existence in bliss, & that it was to be a reward of the virtuous.

Despite all effort to put Christianity into a system, Thomas Jefferson then noted that there was no uniformity, but dissent from every religious establishment in Christendom. Under the word *Heretics* he found in Thomas Broughton's *Historical Dictionary of all Religions from the Creation of the World to the Present Times* (1742) " an enumeration of 48 sects of Christians pronounced Heretics." For the definition of an Heretic he excerpted a passage from a tract by Conyers Middleton, entitled: *Some Remarks on a Story by the Antients Concerning St. John the Evangelist and Cerinthus the Heretic and on the Use which is made of it by Moderns to enforce the Duty of Shunning Heretics.*

Here the difficulty, which is emphasized but left unsettled by Middleton, is to determine precisely what are fundamentals, " doctrines clearly and precisely delivered in holy Scriptures ", an impugner of which is called a heretic by Protestants. Against Dr. Waterland, Middleton pretends that the Trinity was not

such a fundamental in the teaching of the Fathers or of the Church before the first General Council (325). Although this Council defined the divinity of the Son of God against Arius who made him only a creature, Middleton cites words from a letter of Constantine, written before the Council, when this first Christian Emperor was not well informed. In this Constantine rashly characterized the whole controversy " as vain, foolish, & impertinent, as a dispute of words without sense which none could explain nor comprehend." Middleton finds this line commended by Eusebius and Socrates, two ancient church historians.

After this passage Thomas Jefferson added another note so as also to cover the question of the divinity of the Holy Spirit, the third Person of the Blessed Trinity, as it was defined in the Second General Council of the Church at Constantinople (381) against its heretical Archbishop, Macedonius. This note he excerpted from Louis Cousin's translation of the old Greek historian, Zonaras, which this translator had published, together with Xilphilin and Zosimin, in his *Histoire Romaine* (1678) at Paris. A concluding note to this conciliar history of Trinitarian Doctrine is taken by Jefferson from the preface of a *History of Primitive Christianity* which mentions a Council of Antioch that flatly contradicted the Council of Nicaea by declaring that " our Savior . . . was not consubstantial to the Father." Jefferson forgot to note, what is obvious, that this Council of Antioch was an Arian Council. Apparently the whole arrangement of this Conciliar History is anti-Trinitarian, which is very significant in the light of Jefferson's own defection from the Church of England to Unitarianism.

The great number of different religious sects in the world, with which he became familiar in his study of heretics, led Thomas Jefferson to draw a practical conclusion in his Notes:

> From the dissensions among sects themselves arises necessarily a right of chusing & necessity of deliberating to which we will conform, but if we chuse for ourselves, we must allow others to chuse also. . . . This establishes religious liberty.

Such freedom of choice, such religious liberty was not admitted " in countries where the law settled orthodoxy ", where " uniformity of opinion . . . is made the very object of government

itself." Jefferson's note denounced this as " a new sort of policy which considers the future lives & happiness of men rather than the present, has taught to distress another, & raised an antipathy " that was not to be found, at least so he thought, in the Ancient World where there was " permitted a free scope to philosophy as a balance to tolerated visionaries and enthusiasts of all kinds." Consequently, on the one hand, " reason had play and science flourished "; on the other hand, " superstition and enthusiasm thus let alone never raged to bloodshed, persecution, &c." Contrary to this contention, Jefferson might have noted down, not to mention other acts of repression, three centuries of intermittent persecution of Christians by the Pagan Roman Empire. However, his mind was mainly preoccupied with conditions as they developed later, and so one of his notes claimed:

> In the middle ages of Xty opposition to the State opins was hushed. The consequence was, Xty became loaded with all Rhomish follies. Nothing but free argument, raillery, & even ridicule will preserve the purity of religion.

This attack on so-called " Rhomish Follies " seems to be an echo of Middleton's introduction to a *Letter from Rome* which was written by him to brand as Pagan Superstition " that system of Ceremonies and doctrines which is peculiar to the Rhomish Church as distinguished from other Christian Churches." Part of these Middleton artfully claimed to collect " not so much to expose the folly of them to my Protestant readers as to admonish our Papists by unquestionable facts and instances, drawn from the present practice of Rome, into what a labyrinth of folly and impiety their principles will naturally lead them . . . and to lay before them the forgeries and impostures which are practiced in their Church to support the absurd doctrines which she imposes as the necessary terms of Catholic communion." Middleton's work is thus a fine illustration of traditional English No Popery, from which even Thomas Jefferson was never able to clear his mind.[1] However, he did not permit it to re-

[1] A striking example of this is given as late as June 24, 1826, ten days before his death, when Thomas Jefferson wrote to Roger C. Weightman of the Declaration of Independence as " the signal of arousing men to burst the chains under which monkish ignorance and superstition have persuaded them to bind themselves, and assume the blessings and security of selfgovernment." Quite a collection could be made of parallel passages out of Jefferson's writings.

strict freedom of religion. In fact, he made the State responsible for the alleged " Rhomish Follies " during the Middle Ages inasmuch as it established Uniformity in Religion by law to the exclusion of freedom of opinion. All this helps to understand why Thomas Jefferson's provision for religious liberty in his proposed Virginia Constitution was content to declare that " all persons shall have full & free liberty of religious opinion." He should also have guaranteed the freedom of religious profession and worship to all mankind, which was not to be found in the Age of Reformation that followed the Middle Ages, and particularly not in England.

Although the Church of England was by law established there, Jefferson noted out of Locke that Henry VIII had imposed one religion upon England, and Edward VI and Elizabeth still another. Despite Acts of Uniformity, there was dissent, not only on the part of Catholics, but also on the part of Protestants. These Protestant Dissenters differed somewhat in faith from one another, but especially in Church Polity. The Church of England was Episcopal; Puritan dissenters wished to make it Presbyterian. The religious conflict arising thence became complicated politically so that the Puritan Ascendency cost Charles I his head, which illustrated the saying: " No Bishop, no King ". Thus a " plea for Episcopal government in Religion in England " had been " its similarity to the political government by a king." Jefferson's notes concluded here as follows:

> This then with us is a plea for government by a presbytery which resembles republican government.
>
> The clergy have ever seen this. The bishops were always mere tools of the crown.
>
> The Presbyterian spirit is known to be so congenial with friendly liberty that the patriots after the restoration, finding that the humour of people was running too strongly to exalt the prerogatives of the crown, promoted the dissenting interest as a check and a balance, & thus was produced the Toleration Act.

Jefferson's note to the contrary notwithstanding, Bishops were not " always the tools of the crown " even in England, nor was Presbyterianism there so friendly to liberty. He must have known the proof of this last thing particularly from the Standard of Presbyterian Faith, the *Confession of the Westminster*

Assembly in 1647, which treats of the civil magistrate as follows:

> The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty to take order that *unity* and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinance of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

The functions ascribed here to the civil magistrate, if executed to the letter, would have killed religious liberty for every one but Presbyterians whose religion would have been maintained exclusively by State Authority. This meant State Uniformity in religion to which a Jefferson note had ascribed the origin of so much evil in the past.

The question of Church Polity in the controversy between Episcopalians and Presbyterians moved Jefferson also to collect some notes on the subject. From Milton's two tracts of 1641: *The Reason of Church Government urged against Prelaty* and *Of the Reformation in England and the Causes that hitherto have hindered it,* Jefferson took Patristic texts and other historical notes. According to Milton these established that the title of clergy belonged to all God's people at first and not only to priests; that Bishops were originally elected by the whole Church, had no certain diocese, and were not lords over fellow presbyters; that consequently " a modern bishop, to be moulded into a primitive one, must be elected by the people, undiocest, unrevenued, unlorded."

In principle, a Protestant should not have bothered with tradition at all, but should have relied on Scripture alone. One of Jefferson's notes did, in fact, collect texts from the Epistles of St. Paul to Timothy and to Titus and from the epistle of St. James, to which were added the original Greek words used to designate the ministers of the Church in Apostolic days. From the occasional use of Bishop and Presbyter as synonyms in Scripture there is drawn here an inference that there is not only identity of names, but also of office, which is a bad fallacy.

Although such study seemed to have undermined Jefferson's Episcopalian Faith, it did not make a Presbyterian of him. The Notes on the Trinity are clearly anti-Trinitarian, and he himself became a professed Unitarian in course of time. Under these circumstances, it is rather peculiar that Jefferson failed to note that the Act of Toleration (1689), which gave liberty to Dissenters from the established Church of England, excepted from this not only " any papists or popish recusant whatsoever ", but also " any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity as it is declared in the . . . Articles of Religion." These exceptions were due not only to the influence of Protestant Episcopalians, but also of Presbyterians, who were therefore not so " congenial with friendly liberty " as Jefferson's note intimated.

When the restoration of the Stuarts led, upon the death of Charles II, to the accession of James II, a professed Catholic, the latter " upon divers occasions . . . declared that conscience ought not to be constrained, nor people forced in matters of mere religion." Finally, 4 April, 1687, he proclaimed the Declaration of Indulgence. This suspended " the execution of all . . . penal laws in matters ecclesiastical ", gave all his " loving subjects . . . leave to meet and serve God after their own way and manner ", abolished " the oaths of supremacy and allegiance, and also the several tests and declarations of the 25th and 30th years of his brother's reign that had been required for any office or place of trust, either civil or military. At the same time, however, it also maintained the " archbishops and bishops and clergy and all other subjects of the Church of England in the free exercise of their religion as by law established, and in the quiet and full enjoyment of all their possessions, without any molestation or disturbance whatsoever."

Protestant prejudice, both conformist and nonconformist, was not ready in England to accept equal religious liberty that also comprehended Catholics, and so the Declaration of Indulgence became another grievance, added to others of a civil nature, which produced organized rebellion until the Catholic James II had to abdicate and was forced out of England and the Protestant William and Mary put into his place on the throne. The change of rulers also brought John Locke back from Holland

to England. He wrote his Dutch friend, Philip à Limborch, 12 March, 1689, from London:

> They have already begun to treat of tolerance in Parliament under a two fold title, Comprehension namely and Indulgence. The first signifies that the limits of the Church are to be extended so that it shall comprehend many more by abolishing a part of the ceremonies. The other signifies a tolerance of those who are either unwilling or unable to join the Church on the conditions offered. I hardly know how lax or strict these shall be; at least I am of the opinion that the Episcopal Clergy do not favor much these and other things which are being done here.

The Act of Toleration, which passed both Houses of Parliament with little difficulty, became law 24 May, 1689, granting " some ease to scrupulous consciences " in order " to unite their majesties' Protestant subjects in interest and affection." Dissenting Protestants were thus freed from all penalties for dissent from the established Church of England and given freedom of religious worship in open, unlocked meeting places, registered with the Bishop of the diocese, or the archdeacon of the archdeaconry, or the justices of peace at the general or quarter sessions of peace for the county, city, or place, provided they took the oaths of allegiance and of supremacy, subscribed the declaration which denied transubstantiation in the Sacrament of the Lord's Supper, and added that " invocation or adoration of the Virgin Mary or any other Saints and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous." While the oath of allegiance simply promised fidelity to King William and Mary, the oath of Supremacy had been framed and was now renewed also to make effective No Popery propaganda amongst Protestants, reading as follows:

> I do from my heart abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any power, jurisdiction, superiority, pre-eminence, or authority ecclesiastical or spiritual within this realm.

Quakers were dispensed from taking the oaths of fidelity and supremacy, but were obliged to make a declaration of both in the same terms as the body of the oaths. They were also to make a profession of faith in the Trinity and an acknowledgement of the inspiration of the Old and New Testaments. Furthermore, all these Protestant Dissenters were not exempted by this Act of Toleration "from paying of tithes or other parochial duties, or any other duties to the church or minister, nor from any prosecution in any ecclesiastical court or elsewhere for the same." After the passage of this act, Locke again wrote his Dutch friend, Philip à Limborch, 6 June, 1689:

> No doubt, you have heard before this that tolerance has been finally established amongst us by law, perhaps not with that breadth with which you and those like you, who are indeed true Christians, also without ambition, desired it. But it is something to advance foreward. With these beginnings I hope that there have been laid the foundations of liberty and peace on which the Church of Christ was established of old.
>
> No one at all is excluded from his own worship except Roman / Catholics / unless they are willing to take the oath of fidelity and renounce transubstantiation and certain dogmas of the Roman Church. However, Quakers have been dispensed from the oath; nor was there obtruded on them, by bad example, that confession of faith you will see in the law, if any of them did not offer that confession of faith. Many of the wiser amongst them much regret the imprudence with which this was done.
>
> I thank you for the copies of the tract on Tolerance & ecclesiastical peace which you sent me... I understand that an Englishman is already engaged upon the translation of the booklet on tolerance. It is my desire that this opinion, which fosters peace and probity, obtain everywhere.

The booklet on tolerance was Locke's own *Letter*, the first of a series of four, *Concerning Toleration*. This entered largely into Thomas Jefferson's notes. It had been first printed in Latin the Spring of 1689 in Holland and had already been translated into Dutch and French. An English translation was very much needed, as the notice to its Reader explained:

> There is no Nation under Heaven, in which so much has already been said upon the Subject, as Ours. But yet certainly there is no

People that stand more in need of having something further said and done amongst them, in this Point, than We do.

Our Government has not only been partial in Matters of Religion; but those also, who have suffered under that Partialty and have therefore endeavoured by their Writings to vindicate their own Rights and Liberties, have for the most part done it upon narrow Principles, suited only to the Interests of their own Sects.

This narrowness of Spirit on all sides has undoubtedly been the principal Occasion of our Miseries and Confusions. But whatever have been the Occasions, it is now high time to seek for a thorow Cure. We have need of more generous Remedies than what have yet been made use of in our Distemper. It is neither Declarations of Indulgence, nor Acts of Comprehension, such as yet have been practised or projected amongst us, that can do the Work. The first will but palliate, the second encrease our Evil.

Absolute Liberty, Just and True Liberty, Equal and Impartial Liberty, is the thing we stand in need of. Now tho' this has indeed been much talked of, I doubt it has not been much understood. I am sure not at all practised, either by our Government towards the People in general, or by any dissenting Parties of the People towards one another.

I cannot therefore but hope that this Discourse, which treats of that Subject, however briefly, yet more exactly than any we have yet seen, demonstrating both the Equitableness and Practicableness of the thing, will be esteemed highly seasonable, by all Men that have Souls large enough to prefer the true Interest of the Publick before that of a Party.

It is for the use of Such as are already so spirited, or to inspire that Spirit into those what are not, that I have *translated* it into our Language. But the thing itself is so short, that it will not bear a longer Preface. I leave it therefore to the Consideration of my Countrymen and heartily wish they make the use of it that it appears to be designed for.

Thomas Jefferson had the spirit described in this *Notice to the Reader* and was determined to make good use of this *Letter Concerning Toleration* in the formative days of our country and even to improve upon it. His Notes on Religion show how diligent he was in this work. He copied Locke in questioning the policy of persecution for difference of religious opinion on the pretence of love of person or tendency of opinions. For he claimed that persecution was directed not to the repression of "moral vices . . . diametrically against Christ & obstructive of salvation of souls", but "of fantastical points . . . often very questionable . . . , as we may be assured by the very different

conclusions of people." This statement is substantially in Locke's Letter, though not literally, as is also the argument drawn from Christ's own example:

> Our Saviour chose not to propagate his religion by temporal punishments or civil incapacitation; it was in his almighty power. But he chose to extend it by its influence on reason, thereby showing others how they should proceed.

Locke therefore declared that the genius of Christianity was the very reverse of persecution for differences of religious opinion which had "produced all the bustles and wars on account of religion" so that Christians seemed to have "been distinguished above all people, who ever lived, for persecution." Jefferson, paraphrasing Locke, continued:

> It was the misfortune of mankind that, during the darker centuries, the Xn priests, following their ambition and avarice, combining with the magistrate to divide the spoils of the people, could establish the notion that schismatics might be ousted of their possessions & destroyed. This notion we have not yet cleared ourselves from. In this case, no wonder the oppressed should rebel, & they will continue to rebel & raise disturbances until their civil rights are fully restored to then & all partial distinctions, exclusions, & incapacitations removed.

Despite historical error in this statement about the origin of the exercise of coercive power by the State in religion, Jefferson was right in citing, with evident approval, Locke's teaching that "neither Pagan nor Mahomedan, nor Jew ought to be excluded from civil rights of the Commonwealth because of his religion." Religious errors, whether amongst Christians or non-Christians, were not thus to be coerced. For Locke, whom Jefferson again excerpted, was convinced that

> Truth will do well enough if left to shift for herself. She seldom has received much aid from the power of great men to whom she is rarely known & seldom welcome. She has no need of force to procure entrance into the minds of men. Error indeed has often prevailed by the assistance of power or force. Truth is the proper & sufficient antagonist to error.

Jefferson seems to have been more convinced of this than even Locke himself. For he refused to follow Locke when the latter

denied toleration to those who held " that faith is not to be kept with those of another persuasion, that Kings excommunicated forfeit their crowns, that dominion is founded in grace, or that obedience is due to some foreign prince, or who will not own or teach the duty of tolerating all men in matters of religion, or who deny the existence of a god." Thomas Jefferson confessed what Locke himself had said of Parliament that framed the Act of Toleration. After declaring: " But where he stopped short, we may go on," Jefferson added the following important note:

> Will not his own excellent rule be sufficient here too; to punish these as civil offences, e. gr., to assert that a foreign prince has power within this Commonwealth is a misdemeanor. The other opinions may be despised. Perhaps the single thing, which may be required of others before toleration to them, would be an oath that they would allow toleration to others.

Some of the propositions, the holders of which Locke thought had no right to be tolerated by the Magistrate, were really calumnies against the body of English Catholics. It is rather interesting to note that the expedient of an oath, which Jefferson mentioned, was precisely the measure adopted in England a little later, enabling Catholics to attest their allegiance to George III; to " reject and detest as unchristian and impious to believe that it is lawful to murder or destroy any person or persons whatsoever, for or under the pretence of their being heretics, and also that unchristian and impious principle that no faith is to be kept with heretics;" to declare " that it is no article of my faith, and that I renounce, reject, and abjure the opinion that princes excommunicated by the pope and council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever "; and to declare further " that I do not believe that the pope of Rome, or any other foreign prince, prelate, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm."

Fundamentally the trouble here was with the two different institutions on earth, the Church and the State, which had, however, become closely united. Jefferson tried to get to the bottom of the problem by a close study of these two institutions accord-

ing to Locke's *Letter Concerning Toleration.* He literally quoted Locke's definition of a church as " a voluntary society of Men, joining themselves together of their own accord, in order to perform the public worshipping of God in such manner as they judge acceptable to him and effectual to the Salvation of their Souls." From its voluntary character the conclusion was drawn here that a man was "as free to go out as he was to come in," and that " its laws extend to its members only, not to those of any other voluntary society," every church being " to itself orthodox, to others erroneous or heretical." The laws were such as were necessary for a church's regulation as a society, namely time and place of meeting. Admitting and excluding members &c." This last was put by Jefferson, following Locke, as " the utmost limit of power " in a church, which was not " bound by the duty of toleration to retain within her bosom obstinate offenders against her laws." For Locke limited the arms of a religious society or church to " exhortation, admonitions & advice, & ultimately expulsion or excommunication."

If a civil magistrate joined or left it, nothing was thereby gained or lost to church power inasmuch as " it neither acquired the right of the sword by the magistrate's coming to it, nor does it lose the rights of instruction or excommunicaiton by going from it." Consequently, " we have no right to prejudice another in his civil enjoyments because he is of another church." A church, however, should not require anything not required by Christ either in church polity or communion. Locke did not think that Christ required a church to have a bishop or presbyter, and so Jefferson, following Locke, thought " a gathering of two or three in the name of Christ sufficient without them for the Salvation of Souls." Furthermore Locke thought he could not call that " the Church of Christ which excludes such persons from its communion as He will one day receive into the kingdom of heaven." Without any manifestation of dissent Jefferson excerpted all this teaching from Locke's *Letter Concerning Toleration* for his Notes on Religion.

In these Jefferson also excerpted Locke's definition of the Commonwealth as " a society of men constituted for protecting their civil interests ", namely " life, health, indolency, liberty, and property." The Declaration of Independence puts it more compactly: life, liberty, and the pursuit of happiness. With

Locke, Jefferson maintained that " the magistrate's jurisdiction extends only to civil rights ", inasmuch as " the magistrate has no power but wt ye people gave " and " the people havent givn hm the care of souls . . . , because no man hs *right* to abandon ye care of his salvation to another. No man has *power* to let another prescribe his faith." Locke here cautiously inscribed a word omitted by Jefferson. For he declared that " no Man can so far abandon the Care of his own Salvation as *blindly* to leave it to the choice of any other, whether Prince or Subject, to prescribe to him what Faith or Worship he shall embrace." However, Jefferson improved on Locke's phraseology in giving the reason for this by stating that " the life and essence of religion consist in the internal persuasion or belief of the mind ". This did not prevent the magistrate, in the judgment either of Locke or Jefferson, from making " use of argument & so " drawing " the heterodox to truth ", as " everyman has a commission to admonish, exhort, convince another of error." This did not, however, justify State enforced Uniformity in Faith or Worship. How inadmissable such compulsion was, is strongly indicated by one of Jefferson's Notes:

> Compulsion in religion is distinguished peculiarly from compulsion in every other thing. I may grow rich by art I am compelled to follow, I may recover health by medicines I am compelled to take against my own judgment, but I cannot be saved by a worship I disbelieve or abhor.

Even if a person neglected the care of his soul, the law could not force him to do so any more than if he neglected the care of his health, or estate, both of which concern the State more closely. In his presentation of this case, Jefferson practically quoted Locke, which he also did when he gave the reason for it, declaring: " Laws provide against injury from others, but not from ourselves. God himself will not save men against their wills." Besides, if the magistrate should err, " what indemnification can he give for the kingdom of heaven?" He can indemnify for merchandize or a commodity, and so can command a man to bring it to a public store. This does not mean that religion is entirely exempt from State authority in the mind of Locke or Jefferson. While the magistrate cannot forbid for religious uses " whatsoever is lawful in the Commonwealth or permitted to the subject in the ordinary way ", he ought not to per-

mit, but forbid to churches in their sacred rites, by laws, " whatsoever is prejudicial to the Commonwealth in their ordinary uses." Finally, he ought to punish as it happened in a fair or market " if anything pass in a religious meeting seditiously and contrary to the public peace. These meetings ought not to be sanctuaries for faction & flagitiousness."

With all this in mind, as it attested by his *Notes on Religion*, Thomas Jefferson drafted the Bill for establishing Religious Freedom in Virginia, which reads as follows:

Section I. Well aware that the opinion and belief of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God has created the mind free, and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint; that all attempts to influence it by temporal punishments, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do, but to exalt it by its influence on reason alone; that the impious presumption of legislature and ruler, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time: That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the conformable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions any more than our opinions in physics or geometry; and therefore the proscribing any citizen as unworthy the public confidence of laying upon him an incapacity of being called to offices of trust or emolument, unless he profess or renounce this or that religious opinion, is depriving him injudiciously of those privileges and advantages to which, in common with his fellow-citizens, he has natural right; that it tends also to corrupt the principles of that very religion it is meant

to encourage, by bribing with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it; that though indeed these are criminals who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his power into the field of opinion and principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or suffer from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

Section II. We, the General Assembly of Virginia do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall he be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or effect their civil capacities.

Section III. And though we well know that this Assembly, elected by the people for their ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare, and do declare that the rights hereby asserted are of the natural rights of mankind, and that, if any act shall be hereafter passed to repeal the present or to narrow its operations, such act will be an infringement of natural right.

Although Jefferson's preamble was mistaken in assuming that there had been no infallible ecclesiastical authority established in religion, and that the establishment of such an authority would be destructive of religious liberty throughout the world, his statute for religious liberty did reach Mirabeau's ideal, making "it sufficient for a man to practice the social virtues in order to participate in the advantages of society." While re-echoing much of Locke's teaching, it was catholic, admitting no excep-

tions whatsoever, and so was a great advance upon the *Letter Concerning Toleration* as well as the Act of Toleration. This deserves to be emphasized all the more inasmuch as an effort had been made in the Virginia Legislature to amend the preamble, where it declared that coercion is a departure from the plan of the holy author of our religion, by inserting the words Jesus Christ, so that it would read: "a departure from the plan of Jesus Christ, the holy author of our religion." According to Thomas Jefferson, the amendment "was rejected by a great majority in proof that they meant to comprehend within the mantle of its protection the Jew and Gentile, the Christian and the Mohametan, the Hindoo and the infidel of every denomination." It thus made the step from Religious Toleration to Religious Liberty. When it became law in Virginia and the printed statute reached Thomas Jefferson in Europe, he took great delight in being able to write James Madison from Paris, 16 December, 1786:

> The Virginia Act for religious freedom has been received with infinite approbation in Europe & propagated with enthusiasm, I do not mean, by governments, but by individuals which compose them. It has been translated into French & Italian, has been sent to most of the courts of Europe, & has been the best evidence of the falsehood of those reports which stated it to be in anarchy. It is inserted in the new *Encyclopedie*, & is appearing in most of the publications respecting America. In fact, it is comfortable to see the standard of reason at length erected after so many ages during which the human mind has been held in vassalage by kings, priests, & nobles: and it is honorable for us to have produced the first legislature who had the courage to declare that the reason of man may be trusted with the formation of his own opinions.

Thomas Jefferson was indeed as proud of being the author of the Statute of Virginia for Religious Freedom as he was of being the author of the Declaration of American Independence and the Founder of the University of Virginia. He therefore placed all three in his brief autobiographical inscription for his tombstone. Even if we discount somewhat his enthusiastic appreciation of his own work, Jefferson's statute meant the progressive downfall of No Popery in the United States as soon as its principles came to be recognized in every State of the Union.

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IN DEFENSE OF LOHENGRIN.

May I offer a brief defense of Lohengrin's Bridal March for use at church weddings. I know that this piece and Gounod's Ave Maria are the pet bugaboos of diocesan musical directors, but so far, I have not heard of any good reason for such *delenda Carthago.* That is, in regard to Lohengrin's March (I really believe that Gounod's Ave Maria can speak for itself), we are told that it is " worldly ", having been composed for an opera, and that this original sin cannot possibly be ignored.

I take it for granted that in itself, considered only as a piece of music, the questioned march is dignified, in fact quite stately. If it has any power of suggestion, it evokes the picture of noble personages slowly advancing in a solemn procession. That is the impression it would make on one completely ignorant of its original purpose. Thus, in itself, it would be perfectly appropriate for the grand march up the center aisle. But it is claimed that on account of its allegedly shady operatic antecedents, the march is tainted with worldliness and hence unfit for church usage.

I submit, first of all, that all the pomp and circumstance of a solemn wedding—I mean a " society " wedding; genuine " 400 " or its imitations—is in some sense worldly, even when connected with a Nuptial Mass. You have the main altar, and perhaps even the sanctuary, filled with flowers. You have extra ushers in formal attire—and gardenia—officiously and often conversationally showing the guests to the reserved sections of the pews, or into the lower reaches. Perhaps engraved admission cards help in separating the elite from the nameless crowd. The zero hour approaches, and the nervous bridegroom piloted by the masterful best man takes his stand in the front row. The bride appears at the church entrance, complete with veil, train, orange blossom wreath, bouquet and all the required paraphernalia. She is surrounded by bridesmaids, maids of honor, flower girls, pages and what have you, including a father who does not speak —though most of the rest do. Everybody is very formal and some extremely fashionable. In case of a military wedding, you have also brilliant uniforms and perhaps unsheathed swords.

The colorful procession is finally organized and starts moving up the aisle at a peculiarly hesitant gait which is supposed to be very chic and very impressive.

All this is evidently extra-liturgical and altogether worldly, although I am not using this word in a damning sense. The world displays on such occasion an innocent, dreamy and thoroughly *simpatico* aspect. It makes an effort to add glamor to a great occasion in the only way that men can contrive, that is by " putting on the dog ", by dint of costuming, strutting and posturing. There is no harm in it, rather there is much of sweetness and charm.

The liturgists and the rubricists look upon this extraneous pageantry with a tolerant smile. After all the Church does not mind if her children play a little. But hark! As the bridal procession is ready to move there come from the organ the majestic strains of Lohengrin's March—and the diocesan musical directors arise in their wrath.

It seems to me that as long as the bridal cortege passes muster, so could Lohengrin's March. I am not willing to concede, any way, that the world is so inherently tied up with Lohengrin's March that we canot abstract from that relation. It could even be said that, after all, this would not be the first time that the Church has taken worldly matters and sublimated them into holy functions or into ecclesiastical features. Such a process of abstraction and sublimation is especially easy with music, all the more so when that music, as the march, was not in its origin bound with words. For that matter, drinking songs have been turned into national anthems, and nobody is scandalized.

Specifically, the Opera Lohengrin is not a bedroom farce. In fact there is no eroticism in it. It is a chaste opera and almost mystical in its love interest. Lohengrin's and Elsa's turns out to be only a *ratum* wedding.

Anyway, in order to have any association of idea you have to have people to do the associating. Now, there isn't one American in a hundred thousand who knows what the Opera Lohengrin is about. Most people probably think that Lohengrin's March was composed by a Mr. Lohengrin. I am speaking of ordinary people; musicians would know more about the Opera, but musicians would be the last to be troubled by accidental connections. They regard music as music, and if it fits the occasion, why then it does fit the occasion. Some day the " Lohengrin " will be as dead as the " Dafne " (ever heard of it?) Will

its beautiful and solemn Bridal March be considered forever as poisoned with secularism? I maintain that we have already reached the point, in America at least, where there is no public consciousness of any of its alleged improper connections.

Summing up: the music of the March is perfectly proper—in itself—for a church weding. Its connection with a stage background is not derogatory to its intrinsic nobility, and anyway such connection is practically non-existent in the minds of the people. Finally, supposing that there is a bit of the " world " sticking to the March; well, there is a lot of world in the atmosphere of a processional wedding. Personally I see no reason—except " orders is orders " — for depriving the girls of their ta . . ta . . ta . . ta . .without which they seem to think they are only half married.

After all, Our Lord was quite indulgent at Cana of Galilee.

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THE MUNICH METHOD AND SAINT AUGUSTINE.

The *De Catechizandis Rudibus,* wherein St. Augustine expounds his ideas on the method of teaching religion, has had a lasting influence on the history of catechizing. Its influence upon the catechisms of the Middle Ages and of the post-Reformation period is both marked and obvious. It might surprise some, however, to hear that the " new " methods of teaching religion are still borrowing much from this work of St. Augustine.

Obviously, the scope of this paper cannot be widened to the extent of including all the methods of teaching religion which may be classed as modern. We shall not even attempt to select one method and analyze it fully to compare it, in every detail, with the method proposed by Augustine. In this paper, we have chosen for comparison the Munich Method from which we will select distinctive features; whether they be in matter of approach, emphasis, content or method. These we will correlate with Augustine's principles of religious instruction.

The Munich Method makes much of the psychological processes involved in learning and teaching. It lays stress on the

part played by the will and the emotions, as well as the intellect, in the learning-teaching process. Hence it is often referred to as the Psychological Method. In its methodology, it owes much to Johann Friedrich Herbart (1776-1841). It is well to keep in mind that, while we reject Herbart's philosophy, his educational method is quite acceptable. His method is often summed up in what are called the "Herbartian Steps". American educators are wont to call them the "Five Formal Steps." [1]

The Munich Method adapts the Herbartian Steps to the teaching of Christian doctrine and uses the following order of procedure: Preparation, Aim, Presentation, Explanation, Summarization and Application. Of these steps, the Presentation Explanation and Application are called the essential steps; the other three are added "for the psychological purpose of urging children to self-activity, without which all the instruction remains fruitless."[2]

The first step employed by the Munich Method is the Preparation. The logical procedure of teaching something new is to start with something which the pupil already knows. This procedure is in strict accord with the psychological phenomena of apperception and the association of ideas. It is important, therefore, that the teacher be acquainted with the previous knowledge and experience of the pupil and to use this as his starting point. The teacher must go from known to unknown. Father Baierl says on this point:

> As soon as the pupil hears something new, his soul becomes active; old images and ideas awaken within the consciousness and greet the new, make friends with it, as it were, and unite with it in an intimate way. Hence, the first question in catechetical instruction will always be: "What do the children already know of the new subject-matter to be taught?" [3]

The preparation, therefore, is a review of the knowledge already possessed by the pupil. It should include only as much repetition as will serve to recall this knowledge to the pupil's

[1] N. L. Bossing, *Progressive Methods of Teaching in Secondary Schools*, Boston, 1935, pp. 384; 471-4. See also: R. W. Frederick, Clarence E. Ragsdale and Rachel Salisbury, *Directing Learning*, New York, 1938, p. 22.

[2] J. J. Baierl, *The Creed Explained*, Rochester, 1931, p. xiii of Preface.

[3] R. G. Bandas, Joseph J. Baierl and Joseph Collins, *Religious Instruction and Education*, New York, 1938, p. 145.

memory and show him the connection between the old matter and that which is about to be presented. St. Augustine saw the importance of this rule of going from known to unknown. He recommends, therefore, that the teacher learn about the previous knowledge and experience of the pupil and adjust his method and content to the situation at hand. He gives the example of a pupil already acquainted with a considerable amount of Christian literature and he goes on to discuss the method of instructing such a person:

> If someone well-versed in liberal studies, . . . comes to you to be catechized, . . . it can hardly be that he has not already acquired a considerable knowledge of our Scriptures and literature. . . . With these, therefore, we must be brief and not dwell with annoying insistence upon things which they know, but, with discretion, touch slightly upon them. So that, for example, we may say that we believe they are already familiar with such and such a point; and in this way we pass rapidly in review all that has to be impressed upon the minds of the ignorant and unlearned; so that if there be any point that this educated man already knows, he may not have to listen to it as from a teacher; and if, on the other hand, there be anything of which he is still ignorant, he may learn it while we are going over the points with which we assume he is already familiar.[4]

The next step in the Munich Method is the Aim. The Aim sets forth the goal whither the teacher would lead the pupil. It is at once a guide and an ideal. It steers both the teacher and the pupil towards the attainment of a fixed objective. This Aim must be stated clearly by the teacher in concrete terms and should be repeated from time to time during the course of the instruction. " The Aim," says Father Baierl, " ought to appear to the children as the Promised Land towards which they are tending. Hence, it should produce in their hearts a certain tension or expectancy." [5] St. Augustine gives evidence of his application of this step called the Aim at the outset of his treatise, where he points out to Deogratias the threefold aim towards which the discussions throughout the entire work shall be directed. Later on, in the body of the treatise, Augustine reviews the Aim of the instruction at suitable intervals. He sums up

[4] J. P. Christopher, S. *Aureli Augustini . . . De Catechizandis Rudibus.* Translated with an Introduction and Commentary, Washington, D. C., 1926, chap. 8.

[5] Bandas, Baierl and Collins, *Op. Cit.*, p. 146.

the whole Law and the Prophets, to which he adds all other religious writings, in the two-fold commandment of love of God and neighbor. For Augustine, then, the Aim, or goal, of the whole religious instruction is love. The following passages are examples of the stating and re-stating of the Aim by St. Augustine:

> In all things, indeed, it not only behooves us to keep in view the goal of the precept, which is charity from a pure heart, and a good conscience, and an unfeigned faith—a standard to which we should make all that we say refer—but towards it we should also move and direct the attention of him for whose instruction we are speaking.[6]
>
> With this love, then, set before you as an end to which you may refer all that you say, so give all your instructions that he to whom you speak by hearing may believe, and by believing may hope, and by hoping may love.[7]

After these two preliminary steps of Preparation and Aim, comes the first essential step, the Presentation. This step is mostly the work of the teacher. As the term implies, the Presentation consists in setting forth an objective illustration of the truth to be taught. This objective Presentation usually takes place by means of a Bible story, the lives of the Saints, church history, or events which have a relationship with the daily life of the pupil. The subject-matter, or object-lesson, must be presented in such a fashion that the pupil may see it through the senses or at least be able to picture it in his imagination. A description and explanation of parts of the Liturgy are suited to this type of instruction. This brings us to the second essential step of the Munich Method, the Explanation. The Munich Method explains, not the catechism text, but the concrete story of the Presentation, and that by means of the catechism text. Thus, Father Baierl sets up the following rule: "The Explanation never begins with the abstract answer of the catechism, but with the concrete case mentioned in the Presentation."[8]

An examination of the model lesson presented in his *De Catechizandis Rudibus,* shows clearly that Augustine adopted this method of Presentation and Explanation. He recounts the Old Testament stories; then he correlates them with the life of Christ

[6] *De Catechizandis Rudibus,* 3, 6.
[7] *Ibidem,* 4, 8.
[8] Bandas, Baierl and Collins, *Op. Cit.,* p. 144.

and His Church. He explains the Old in terms of the New Testament and so arrives at what may be considered the catechism answers. In the twentieth chapter of the *De Catechizandis Rudibus,* Augustine recalls the story of Israel's deliverance from Egyptian bondage by their passage through the Red Sea. Then he reviews the story of the Flood and how, in both cases, the waters were God's instruments for cleansing the earth of wicked men. Thus far, Augustine is employing that step, which in the Munich Method, is called the Presentation. Then, he goes on to link these two events to the New Law. He explains the symbolic meaning of these events and shows how they prefigure the sacrament of Baptism. Then he gives what might be called the catechism answer, by way of stating the effects of Baptism upon the soul of the recipient.[9]

The fifth step in the Munich Method is the Summarization. After the subject-matter has been presented and explained to the satisfaction of both teacher and pupil, the purpose of the instruction, as far as learning to know is concerned, can be considered as attained. The truths presented and explained must now be synthesized or summarized either by the teacher or the pupil. The Summarization which the Munich Method prefers is that in which the pupil engages in self-activity. The teacher questions the pupil carefully to find out whether he understands correctly the matter which has been covered; then he asks the pupil to give a short review or summary of the same. This is a good method for fixing firmly, in the mind of the pupil, the more important points of doctrine. It serves also as a means of organizing what has been learned and lays the foundation for further progress in the learning process. While there are no obvious references in the *De Catechizandis Rudibus* to a Summarization on the part of the pupil (though Augustine, as teacher, summarizes the whole model lesson in the last chapter), we are certain from other works of his that Augustine did employ this teaching technique. We feel justified in going to another work of his; since we are invited by Augustine himself to do so:

> Wherefore, if anything in us has so pleased you that you want to hear from us some plan to be observed by you in preaching, you would

[9] See: *De Catechizandis Rudibus,* 20, 34.

learn this better by watching us when actually engaged in the work itself than by reading what we dictate.[10]

This invitation applies to teaching as well as preaching. Therefore, we shall select Augustine's *De Magistro,* wherein he is engaged in teaching. In his *De Magistro,* St. Augustine is teaching the boy Adeodatus some fundamental principles regarding the philosophy of the learning-teaching process. The active role of the pupil is evident throughout this work. At regular intervals, Augustine interrupts the discussion to make sure that Adeodatus is grasping the subject-matter. About half way through the discussion, Augustine calls on the learner to review the matter thus far covered: " I wish now to have you review what we, in our reasoning, have discovered." [11] Again, toward the very end of the work, Augustine calls on Adeodatus to give a summary of the problem and its solution. He is not satisfied with mere mechanical repetition. For Augustine, the Summarization proceeds from the pupil who has both understood the matter covered and has formed his own judgment on the matter. And so Augustine says to his boy Adeodatus: " But now I want you to tell me what you think of this whole explanation of mine." [12]

The sixth and final step, which is also the third essential step, of the Munich Method is the Application. This step aims to make the truths presented and explained the lasting possession of the pupil. This means, not only intellectual enlightenment, but also and especially character formation. In this step we find the fulfillment of the truth that religion is a life to be lived rather than a subject to be taught. This step trains the religious understanding and the will of the pupil. This means that dogmatic and moral truths must be presented in such a way as to become " mighty impulses urging children to fulfill in their everyday life what those truths teach." [13] And so Augustine speaks of " the duty of admonition and exhortation." [14] Thus he urges the teacher to present the instruction in such a way " that he to whom you speak by hearing may believe, and by be-

[10] *Ibidem,* 15, 23.

[11] St. Augustine, *De Magistro,* 7, 19.

[12] *Ibidem,* 14, 46.

[13] Bandas, Baierl and Collins, *Op. Cit.,* p. 145.

[14] *De Catechizandis Rudibus,* 2, 4.

lieving may hope, and by hoping may love." [15] The aim has been to present the religious instruction in such a way that the pupil learns to accept the truth not only theoretically but practically. In other words, the pupil has learned his lesson successfully only when he makes practical application of Christian doctrine in his daily life.

There are many other psychological and pedagogical principles which underlie both the Munich Method and that of St. Augustine. However, we shall restrict ourselves to the principles already presented and bring this paper to a close by giving a brief summary and evaluation of them.

The introduction to the religion lesson should prepare the mind of the pupil to receive the instruction and should fix the goal to be attained. In order that the lesson be pedagogically apt and interesting, it should begin with some analogy or illustration, some example within the mental grasp or experience of the pupil. To keep alive pupil-interest, the teacher must set up a goal or end which will serve as a guiding star or a beacon light along the way. In the Munich Method, the two introductory steps, the Preparation and the Aim, call for such a fitting start to the religion lesson.

In the learning process, the pupil goes through three steps. In the first place, he apprehends through the senses, especially those of sight and hearing. This step is aptly taken care of by the first essential step, the Presentation. Next, the pupil brings his intellect into play in order to understand the doctrine presented to him through his senses. The Explanation, or second essential step of the Munich Method, gives meaning to the truths presented. The Summarization serves as a review and organizer of the knowledge acquired. Now we are ready for the final and most important step in the learning process of the pupil. Sufficient and powerful motives, natural and supernatural, must be presented to the pupil, in a way which is so appealing, that he will be moved to action. The effort of his will must be elicited to the practice of virtue. This is the work of the final step in the Munich Method, the Application.

If the religion teacher has followed faithfully these steps; if he has not stopped short of the last step, the application of Cath-

[15] *Ibidem*, 4, 8.

olic doctrine in the lives of his pupils; then he can rejoice with the happiness of a good work well done; then he can thank God that he has been faithful to his sacred trust and has attained the religion teacher's highest goal—to form other Christs.

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THE SABBATINE PRIVILEGE.

On the 3rd March, 1322, as far as history can assure us, Pope John XXII signed a papal Bull that, in spite of continued opposition, still wields its powerful influence throughout the Catholic world of today, and bids fair to increase its power as the years go by. That papal document was the much discussed Sabbatine Bull by which we are invited to believe that the Blessed Mother of God will free from purgatory, on the Saturday after their death, the souls of those who in this life were sufficiently devoted to her to wear her Brown Scapular perseveringly, to observe chastity according to their state, and daily to perform the good works she herself in a vision to the same Pope had prescribed.

The great interest in the Scapular Devotion that has been awakened among the Catholic clergy and laity of the United States during the past few years has brought with it very naturally a renewed interest also in the Sabbatine Privilege. As just one evidence of this revival, a Carmelite Provincial of the United States reports that requests for complete Scapular faculties have been received from over 600 priests during the past year and a half; and that a number of these requests, especially during the past few months, have mentioned expressly the faculty to commute the commutable conditions of the Sabbatine Privilege. Hence it seems highly desirable to recall at this time the firm foundations of this Privilege, particularly in view of the fact that several of the more frequently consulted Catholic reference works create a rather questioning attitude by their articles on the matter.

It is not at all the intention of the writer to present anew the warmly controverted historical aspects of the case. His purpose is merely to show that, whatsoever the true historical explanation of the Sabbatine Bull, its teaching stands definitely

approved, and may therefore be conscientiously used by all the Faithful for their greater consolation and encouragement. To this end he intends to cite in this article only well authenticated papal documents, whose weight is certain to establish solidly the commonly accepted doctrine on the Sabbatine Privilege.

The first definite historical notice of this teaching is found in the numerous notarized copies of the Bull, dated December 7, 1409, of Pope Alexander V. In this Bull, the Holy Father, who was born during the pontificate of John XXII, in the year 1329, states clearly that "Having Ourselves seen and diligently examined the privilege granted by John XXII, of happy memory, . . . we have caused this copy of the original to be made in these present letters so that full certainty regarding the same privilege may be assured for the future . . . ," and then proceeds to quote, word for word, the original Bull of Pope John XXII.

A little over a century later Pope Clement VII, in a Bull dated March 25, 1528, restated the Sabbatine Privilege with its assurance of liberation from purgatory on the Saturday after death, then mentioned by name the letters of Popes John and Alexander and proceeded to express himself as follows: "We therefore . . . approve and renew each and all these privileges . . . and for greater security we grant them all anew." Two years later, at the instance of the Carmelite General, the same Pope Clement addressed another Bull to the Carmelites, in which he again approved and renewed the teaching of the previous document.

His Holiness, Paul III, in a Bull beginning, "*Provisionis Nostrae*" and dated November 3, 1534, approved and confirmed the Bull of Clement VII and expressed the will that full authority be given to the Bulls of John XXII, Alexander V and Clement VII.

Thirty-two years later Saint Pius V wrote as follows: "By the tenor of these presents we approve . . . *motu proprio* . . . each and all the privileges, indulgences and other favors, even the Sabbatine, granted by John XXII, Innocent VIII, and Clement VII, and by any other Roman Pontiffs, of pious memory, who have gone before us."

Pope Gregory XIII, in 1577 (September 18), before he confirmed the many approvals already given, gave the reason for his new confirmation: "Since those privileges which are the

more often ratified by Apostolic Authority are known to stand more firmly and to gain greater strength and vigor, therefore . . . we hereby confirm and approve, etc." Outlining the history of the Sabbatine Privilege and its teaching, the same Pontiff assures us that this favor granted by John XXII and accepted by Alexander V was afterwards approved by Popes Clement VII and Pius V.

In 1609 opposition to the Sabbatine Privilege broke out anew, this time in Portugal, and was carried to the Inquisitor General, who in turn sent it on to the Holy Father in Rome, Pope Paul V. The Holy Father presented the case to the Holy Office, which on January 20, 1613, finally gave the decision confirmed by the Supreme Pontiff on February 11 of the same year. Since this decision, a favorable one, really gives the last official judgment made by Holy Church in the matter, it is quoted here in its usual translation:

"It is lawful for the Carmelites to preach that the faithful may reverently believe . . . that the Blessed Virgin will assist by her continued intercession, by her pious suffrage and merits, and also by her special protection after their death, particularly on Saturday (which day has been dedicated to the most holy Virgin by the Church), the souls of those Brethern and members of the Confraternity who depart this life in charity and who whilst living on earth have worn the Habit, have observed chastity according to their state of life, and have recited the Little Office or, if they knew not how to read, have observed the fasts of the Church and have abstained from flesh meats on Wednesdays and Saturdays (unless the Feast of Christmas falls on either of these days)."

Following Pope Paul V, the Successors of St. Peter have continued to approve of and to foster the Sabbatine Privilege among the faithful. Pope Benedict XIV commenting in his celebrated work "*De Festis B.M.V.*" on the above-mentioned decree of Paul V, declares that ". . . All those objections which had been able to create difficulty in regard to the Sabbatine Bull were removed by the wise reflections of learned men and the decree of the Roman Pontiff."

And Pius X, in the Scapular Medal Decree of December 16, 1910, specifically included the Sabbatine Privilege among the spiritual favors and graces to be obtained by the proper wearing

of the Scapular Medal. Further, on the Scapular Feast, July 16, 1917, Pope Benedict XV, the " World War Pope ", spoke words that bring joy to every Scapular client of Our Lady, just as they must have brought joy to the seminarians of Rome who had just received Holy Communion from the hand of the Holy Father after appearing before him each with the Scapular of Our Lady worn openly on his breast.

" Let all of you," said the Holy Father, " have a common language and a common armor: the language, the sentences of the gospel; the armor, the Scapular of Mary which all ought to wear and which enjoys the singular privilege of protection *even after death.*"

The very impressive letter addressed by Pope Pius XI, of loving memory, to the Most Reverend Elias Magennis, then Prior General of the Carmelites, on the occasion of the sixth centenary of the Sabbatine Bull, is but another in the long list of papal documents that might be quoted. It begins so: "Almost six hundred years have passed since the Sabbatine Privilege was first preached in the Church." In the course of the letter, His Holiness urges all the members of the Scapular Confraternity to gain the indulgences to which they are entitled, and " particularly . . . that indulgence which is the principal and the greatest of them all, namely, the Sabbatine."

Be it noted in passing that as early as 1913 the Sacred Congregation of Rites approved three proper Masses in honor of the Virgin of Carmel, and that on March 26, 1919, it granted to the Carmelite Order a proper preface; in both these liturgical documents the Sabbatine Privilege is very evidently referred to. The proper office for the Scapular feast on July 16, with the same Sabbatine teaching, has been in use now for three hundred years; it too was approved by the Sacred Congregation.

More proof, not only from papal documents, but also from other sources could indeed be offered. But enough has been given, certainly, to reassure any who doubted regarding the firm foundations of the Sabbatine devotion. There remain for the writer then only to invite the clergy to make good use of such a salutary blessing and to ask them to take the first step by requesting of him, or of any Carmelite Provincial, the complete Scapular faculties, including that of commutation. This service is gratis and will be gladly rendered.

New York City. GABRIEL N. PAUSBACK.

SUNDAY SCHOOL FOR PAROCHIAL SCHOOL CHILDREN.

Qu. Is there any obligation on the part of the Pastor to have catechism classes on Sunday for children who attend the local Catholic school where catechism is taught daily by the Sisters? If the children attend the public school, the question is different.

Resp. The Council of Trent says: " Episcopi etiam saltem *dominicis* et aliis festivis diebus pueros in singulis parochiis fidei rudimenta diligenter ab iis ad quos spectabit, docere curabunt et si opus sit etiam per censuras ecclesiasticus compellent, non obstantibus privilegiis et consuetudinibus " (Sess. XIV, c. 4). The Third Plenary Council of Baltimore declared: " Volumus ergo, ut rectores ecclesiarum vel eorum vicarii saepius adeant *dominicis* diebus scholas catechismi, ferialibus autem parochiales, ac etiam collegia seu gymnasia et academias puerorum et puellarum quae a sacerdotibus non reguntur (Conc. Pl. Balt., 111, n. 217). In his Encylical Letter on Christian Doctrine, dated April 15, 1905, Pope Pius X, wrote: "All parish priests, and in general all to whom the care of souls is committed, must teach the catechism to their young boys and girls for the space of one hour on all Sundays and holydays of the year without exception, explaining to them what each is bound to believe and practice in order to attain eternal salvation." The Code of Canon Law does not mention or insist that these instructions be given on Sunday when treating of the obligation of the pastor in preparing children for Penance, Confirmation and Holy Communion and those who have made their First Communion (Canons 1330 and 1331) but it does say that adults are to be instructed in the catechism on Sundays and holydays (Canon 1332). Commenting on Canon 1330, Vermeersch-Creusen direct that pastors must be guided in this matter by diocesan statutes and the prescriptions of the bishops (Epitome Juris Canonici, Vol. II, No. 665-2). Lacking positive local regulations, one may follow the custom of a diocese, since the local Ordinary is or should be aware of such matters.

SOME QUESTIONS ON RUBRICS AND CEREMONIES OF THE MASS.

Qu. We would be grateful if you would print the answers to the following in the ECCLESIASTICAL REVIEW.

1. When Mass of the Sacred Heart is read on First Fridays must the Litany of the Sacred Heart be read or sung, or will anything else suffice? (b) On the feast of the Sacred Heart in June, is the reading of the Act of Reparation and the recital of the Litany compulsory?

2. What is the correct dress for an altar boy? Here are used black and red cassocks, and a long robe like a night gown with a red or black band.

3. Should the chalice be held by priest or left on the altar during the prayers at foot of altar after Mass?

4. Should the chalice be left on the altar or taken to sacristy after a *Missa cantata?*

5. When Benediction of the Most Blessed Sacrament is given after Mass should vestments be changed in sanctuary or sacristy? What color vestments should be used; white or the color of the day?

6. What is the obligation of wearing a cassock at Mass? Here in the tropics we usually wear a white cassock; is a black cassock preferable for Mass?

Resp.

1. There is a condition to be fulfilled, but nothing is stipulated. Any short devotion will suffice to permit the votive Mass of the Sacred Heart. (b) The Act of Reparation and the Litany should be said in accordance with the regulation of Pius XI when the feast was raised to a Double of the First Class with a privileged octave.

2. As the altar boy takes the place of a cleric, it is fitting that he wear a black cassock and surplice.

3. There is no rubric. Possibly better to leave it on the altar as hands should be folded while praying.

4. Either. There is no rubric.

5. If the celebrant does not leave the sanctuary, the color of the day is used. If he goes to the sacristy, the interpretation is that there are two different functions, and the Benediction is separate from the Mass. In the latter case white vestments should be used.

6. The use of a cassock is by obligation of the rubric of the Mass. Black is the usual color, but in tropical countries white is used by custom and by concession of the Holy See.

Book Reviews

LETTERS HEBREW - CATHOLIC TO MR. ISAACS. By David Goldstein, LL.D. Radio Replies Press, St. Paul, Minn. 1943. Pp. xiii + 298. Price, $1.50.

The author's *Jewish Panorama* is undoubtedly the best recent presentation of the Jewish problem, and this companion volume will be quite as valuable. The letters, 62 of them, are controversial and deal with doctrinal, sacerdotal and historical principles. The tone, however, is sympathetic and the argumentation strictly objective. There is nothing in the presentation to offend, although the sincere Jew may find the facts presented somewhat embarrassing.

The theme of the *Letters* is that " passing from the Synagogue to the Church follows from belief in Old Testament Judaism." Dr. Goldstein has some telling arguments against " Reform Judaism " which was brought to America by Rabbi Isaac M. Wise. Emphasis is laid on the fact that Judaism has no temple, no sacrifice, no priesthood, and that there are no houses in which a son of David or a son of Aaron can be born. An outline of Catholic doctrine is presented to show that the Messiah having come, the priesthood of the Old Law has been replaced by the Catholic priesthood of Jesus Christ.

While the *Letters* are addressed to and intended primarily for Jews who are interested in the higher things, Catholics will find that Dr. Goldstein gives them some fresh ideas which are helpful in understanding their religion. Priests will find it a good book for reference and containing many instruction hints.

TWILIGHT OF CIVILIZATION. By Jacques Maritain. Translated by Lionel Landry. Sheed and Ward, New York City. 1943. Pp. ix + 65.

The four chapters of this book, which are based on a lecture delivered at Paris in February 1939, are titled The Crisis of Modern Humanism, The Great Anti-Christian Forces, The Gospel and the Pagan Empire, and Christianity and Democracy. In his Foreword, M. Maritain points out that all the " dangers that I pictured four years ago have suddenly taken on a monstrous form, the form of war led by the Nazi revolution, by means of which the pagan Empire is now crushing Europe." He declares, however, that his pessimism is relative,

and that in human history it often happens that the first days of dawn are mingled with the twilight.

The questions raised by M. Maritain are of the greatest concern to all, and upon their correct solution depends our temporal welfare in the years to come. The author evidently gave a great deal of thought to his subject, and most of his statements are forthright. For instance: "The fatality which worked against the modern democracies was that of the false philosophy of life which for a century altered their authentic vital principle and which, paralyzing this principle from within, caused them to lose trust in themselves. In the meantime, the totalitarian dictatorships, much better versed in Machiavelli, have confidence in their own principle of force and trickery, and they risk their all upon this. The historical trial will continue until the root of the evil has been discovered and, at the same time, the true principle of a renewed hope and of an invincible faith."

Politicians will not read this book, short as it is. They like to play with symptoms rather than get down to principles. It would be a fine thing for study groups to analyze thoughtful volumes like this and pass on their findings to their representatives in Congress.

THE CONFESSIONS OF ST. AUGUSTINE. Translated by F. J. Sheed. Sheed & Ward, New York City. 1943. Pp. xxii + 354.

Mr. Sheed has given us an up-to-date, well written translation of this great Christian classic. He has succeeded very well in his effort to present, in the English people speak now, what St. Augustine wrote in the Latin people spoke then.

Most priests have read the *Confessions* in the Latin, but this is a book to recommend to penitents and to have on hand to lend in difficult cases. Mr. Sheed deserves the thanks of English-speaking Catholics for this scholarly, modern rendition. It is a must for Catholic book shelves.

THE MENACE OF THE HERD OR PROCRUSTES AT LARGE. By Francis Stuart Campbell. Bruce Publishing Co., Milwaukee. 1943. Pp. xiv + 398.

This is a provocative book. The reader will find himself complacently purring agreement and only a few pages further on be fuming in disagreement. It is vigorous, irritating, stimulating, interesting. No reader will remain apathetic.

The author believes that man's natural gregariousness has been overdeveloped, and an unrestrained herd instinct permitted the rise of

Nazism and Communism. He has some sharp things to say about democracy, but points out that the vast majority of Americans use the term to denote anything at random with which they agree in the realm of politics, social life and economics. Mr. Black, he declares, " is against Negro lynching, denouncing it as undemocratic. (As soon as the *majority* of a township wants to hang a Negro this action is un-Christian, illegal, but certainly very democratic)." The equality of our Founding Fathers is worlds removed from the *égalité* of the French Revolution.

This is a book to read. You will not agree with it in parts, and you may consider that Dr. Campbell furnishes ammunition for bigots, but you will be glad you read it.

CELESTIAL HOMESPUN—THE LIFE OF ISAAC THOMAS HECKER. By Katherine Burton. Longmans, Green and Co., New York. 1943. Pp. 393.

Isaac Hecker came to the Faith by the hard way. He set out to find truth and was forced to fight at every step he advanced towards his goal. He was burning with an intense desire to better the condition of his fellow-beings. Successively he tried, and abandoned as inadequate, the ideas of the German pragmatists, the New England intellectuals, the Equal Rights Party and the Transcendentalists. In the field of religious movements, he examined and found wanting the tenets of the Episcopalians, the Congregationalists, the Methodists and the Mormons. His thirst for truth was sated only when he found its well-spring, the Catholic Church. Intensely eager to spread that truth, he became a member of the Redemptorist Order, but was obliged to obtain release from its restrictions that he might have greater opportunity of becoming an apostle of the Faith in America.

He proposed a new community, but the very freedom and retention of individuality he insisted upon made him an object of suspicion and a target of bitter attacks. He was looked upon rather as a new apostle of feared Americanism than as an American apostle. Success finally crowned his fight and the Paulist Order came into being. With them, too, was born *The Catholic World* which became the vehicle for the transmission in his later years, of Father Hecker's undiminished forceful thinking.

All this story, and more, Mrs. Burton tells with a warmth and precision which make it both interesting and instructive. The work is as attractively thought-compelling as is its title. Its inevitably wide circulation should make known the greatness of " Isaac the Seeker "

to the many who now know only the two great works arising from his inspiration and dogged determination — the Paulists and *The Catholic World*.

A NEWMAN TREASURY. Edited by Charles F. Harrold. Longmans, Green & Co., New York City. 1943. Pp. xii + 404.

In his Preface (designed to be read), Dr. Harrold declares that the "making of anthologies is perhaps one of the most humbling tasks that an editor can undertake." This particular collection, however, is an accomplishment in which the editor can take legitimate pride.

The selections are grouped under six headings: Essays and discourses on education and religious subjects; Sermons; Selected passages on miscellaneous subjects; Aphoristic selections; Meditations and devotions; Selections from *Apologia Pro Vita Sua*. The aim of the compiler is to permit the reading of complete selections for the understanding of some of the chief themes of Newman's work; and to present such short passages as might tempt the reader to browse and reflect. Dr. Harrold hopes that his *Treasury* presents "most of what Newman himself would have wished or permitted to be published in one volume at the end of his career".

As is noted in the well-considered Introduction, it is a constant surprise to those who know Newman chiefly from hearsay to find themselves quietly but firmly held by the unobtrusive power of his style; they read on and on, and if they are critical readers they realize with a start how far and how unweariedly they have read. There is never what might be called 'Newman fatigue'. Newman stood for the "freedom and dignity of the mind, and the sense of the supreme reality of God and one's own soul."

Most priests have read something of Newman in their seminary days. Too few have found time in busy priestly lives to continue that acquaintance. Dr. Harrold's excellent collection offers an opportunity to read some of his best work, and it will undoubtedly encourage even the busiest pastor to "look further into Newman".

Book Notes

In Commemoration of William James is a collection of sixteen papers by students of his works, reverencing his memory. The papers were read at various academic celebrations marking the centenary of the philosopher's birth. The papers follow the line of similar commemorative volumes. The contributors are Henry James, Horace Kallen, Dickinson Miller, Edwin B. Holt, John Dewey, Julius Bixler, Ralph Perry, George S. Brett, Donald Williams, Herbert Schneider, Jacob Kantor, Victor Lowe, Charles Morris, Eugene Lyman, Arnold Metzger and Walker H. Hill. James as the founder of American pragmatism is given generous praise. (Columbia University Press, New York City. Pp. xii + 239.)

An unusually interesting book about an XVIII century philosopher is Ernest Campbell Mossner's *The Forgotten Hume*. It is a study of the man rather than of the philosopher, portrayed though his relations with contemporaries. Hume is depicted as *Le bon David*, a kindly man, interested in fine letters and a patron of talent. When faced with a controversy, Hume made every effort to keep it amicable, and usually won the admiration of his opponents. Samuel Johnson, however, refused to be reconciled, and Dr. Mossner gives his explanation. "In Johnson's religious skepticism, subdued but never extinguished, lies the secret of his consuming hatred of Hume... Johnson hated Hume because he recognized in him a kindred spirit, and one capable moreover of pushing inquiry fearlessly to its logical conclusions.... Johnson's hatred of Hume was grounded on fear—on the fear that Hume might conceivably be right and if right, that immortality itself was unsure."

The book opens with Hume's short autobiography. The other three parts consider the "Great Infidel's" relations with the Scottish poets, the Controversialists, Wallace and Rousseau, and the Johnsonians. An Afterword in the last section speculates as to why Johnson and not Hume lent his name to that era. Dr. Mossner is a great hero-worshipper himself, but this does not cause him to be over-subjective in his writing. It is a good but not an outstanding biography. (Columbia University Press, New York City. Pp. xv + 251.)

The Background and Recent Status of Collective Bargaining in the Cotton Industry of Rhode Island by Rev. Edmund J. Brock, Ph.D. is a dissertation published by The Catholic University Press. (Washington, D. C. Pp. xiv + 252.) In his Summary, Dr. Brock describes the subject as "elementary in character and limited in extent and significance." The book is for the professional sociologist, and has no general appeal.

The study is extraordinarily thorough. It breaks down the cotton industry into its many components parts, e. g., woven goods, threads and narrow fabrics, and details the labor troubles through which each section has passed. The many unions working in and among the branches are presented, and their organization, jurisdiction, demands and accomplishments are outlined. This thoroughness, admirable in a thesis, is an obstacle for the general reader. The book is clearly written and sufficiently concise, but it does seem that the author could have used his talents upon more interesting material.

Holy Name Society directors will find Rev. Peter Biasiotto's *History of the Development of Devotion to the Holy Name* interesting and instructive. It is a dissertation defended before the Athenaeum at Rome, but the material is so interesting that one easily disregards the drab academic style. Dr. Biasiotto contents himself with a very brief outline of the devotion in the Apostolic, Patristic, and early Middle Ages. The third phase of the development of devotion to the Holy Name "became crystallized when St. Bernardine of Siena made the material object of the devotion the Monogram of the Holy Name."

Dr. Biasiotto is over-anxious to show that devotion to the Holy Name was at least popularized by the Franciscan friars. He takes issue with Bremond's *Bullarium Ordinis Predicatorum*, but acknowledges that the *Pretiosus* of 26 May, 1727, "does place the Society of the Name of Jesus among the exclusive

rights of the Order of Friars Preachers, and since matters of this nature were settled on the juridical basis, the right has been acknowledged, if for no other reason, at least on the title of prescription." (St. Bonaventure College, St. Bonaventure, N. Y. 1943. Pp. xiii + 188.)

The six chapters that make up *The School of Repentance* explain the four things necessary for the worthy reception of the sacrament of Penance—contrition, confession, satisfaction, purpose of amendment. The style is almost that of a doctrinal sermon, and it is not unlikely that the author, Father John A. Kane, gave them a practical trial from his pulpit before committing these thoughts to the printed page. Those who have profited by *The School of Mary* and *The School of Love* will enjoy this latest volume from the pen of Father Kane. (St. Anthony Guild Press, Paterson, N. J. 1943. Pp. xxvi + 126.)

Science, Philosophy and Religion. Third Symposium contains the twenty-five papers read and discussed at the Third Conference of the Corporation held at Columbia University in August of last year. None of the papers is by a theologian or philosopher from a Catholic institution, although two priests were permitted comments on four of the contributions.

Several of the papers are thoughtful, original contributions; all but one or two are competently written. While the book will certainly furnish interesting reading for students, the contributions are not likely to have any appreciable influence in shaping the peace after the war. (Conference On Science, Philosophy and Religion In Their Relation to the Democratic Way of Life, Inc., New York City. 1943. Pp. xix + 438. Price, $3.00.)

The Dublin poet, Robert Farren, has gathered together the legends of St. Colmcille, and translated them into verse —some seventy topics of various length, meter and poetic excellence—to make a real epic poem on "the first of the Gael." Mr. Farren brings into his life-story of the great abbot and saint, the Fianna, kings, bards, saints, beggars, druids, praying and fighting, fasting—all the color and darkness of the early days of Irish Christianity.

For a proper understanding of the poem a knowledge of Gaelic history and literature is needed. The general reader, however, with the assistance of the notes and glossary, will read the volume with real pleasure. More detailed notes and an historical sketch would have added to that same general reader's capacity for enjoyment. (Sheed & Ward, New York City. 1943. Pp. x + 229. Price, $3.00.)

The Hour of Barabbas by Otto Michael is a dramatic account of the passion and death of our Divine Saviour as it might have been seen through the eyes of Barabbas, and the conditions under which his freeing may have occurred. It is skillfully contrived, well written, eminently interesting. Of course the best time to read the story is during Holy Week, but it can be appreciated at any season of the year. (Sheed & Ward, New York City. 1943. Pp. iv + 53.)

Harper & Brothers present a new, handy edition of *The Imitation of Christ*, translated about 1530 by Richard Whitford. Edited with an Introduction by Edward J. Klein, the text is based directly on the first edition of Whitford's translation. Spelling and punctuation have been modernized, but the old forms of the verbs have been retained and the fewest possible changes in vocabulary and word order were adopted.

Whitford's translation is somewhat free, but he preserves the true sense of the text. The style is clear, simple, forceful, and as Dr. Klein points out, "... it must certainly have affected all readers and all writers of English. The translators of the 1611 Bible were not outside the influence of its lucid style, simple vivid and fresh." The distinguished prose of the Whitford translation makes the inspirational reading of the *Imitation* even more pleasurable. (New York City. 1943. Pp. xxv + 261.)

The Newman Book Shop, Westminster, Md., has reprinted *The Life of St. Teresa of Jesus, written by herself*, translated from the Spanish by David Lewis, and edited by Very Rev. Benedict Zimmerman, O.C.D. This book and *The Confessions of St. Augustine* (recently translated by F. J. Sheed) are the two greatest spiritual biographies and should be in every rectory library. As we have said before, The Newman Book Shop has earned the gratitude of American priests by making available reprints of Catholic classics that otherwise would be difficult to obtain. (Pp. xxxix + 516. Price, $3.75.)

Books Received

THE FAMILY FRONT. Radio Address of Pope Pius XII on 1 June, 1941. Catholic Worker Press, Chicago, Ill. Pp. 15. Illustrated.

THE THIRD ORDER DIRECTOR. *Practical Hints for Administering the Fraternity.* Third Order of St. Francis, St. Louis, Mo. Pp. 32. Price, 15c.

CHRISTIANS PROTEST PERSECUTION. By The Editors, Religious News Service. National Conference of Christians & Jews, New York. Pp. 32. Price, 10c.

PROCEEDINGS OF THE SEVENTY-EIGHTH CONVENTION OF THE CATHOLIC CENTRAL VEREIN OF AMERICA AND THE TWENTY-SIXTH CONVENTION OF THE NATIONAL CATHOLIC WOMEN'S UNION. Held at St. Louis Mo., August 22-26, 1942. Pp. 262.

A NEWMAN TREASURY. Chosen and Edited by Charles Frederick Harrold, Ph.D., Longmans, Green & Co., New York City. 1943. Pp. xii + 404. Price, $4.00.

THE CHURCH IN THE SOUTH AMERICAN REPUBLICS. By Rev. Edwin Ryan, D.D. Second Edition. The Newman Book Shop, Westminster, Md. 1943. Pp. viii + 119.

HISTORY OF THE DEVELOPMENT OF DEVOTION TO THE HOLY NAME. By Rev. Peter P. Biasiotto, O.F.M. St. Bonaventura College, St. Bonaventure, N. Y. 1943. Price xiii + 188. Price, $1.50.

LETTERS HEBREW-CATHOLIC TO MR. ISAACS. By David Goldstein, LL.D. Radio Replies Press, St. Paul Minn, 1943. Pp. xiii + 298. Price, $2.00.

THE IMITATION OF CHRIST. (Whitford Version). Edited by Edward J. Klein. Harper & Brothers, New York City. 1943. Pp. xv + 261. Price, $1.50.

THE LIFE OF SAINT TERESA OF JESUS. Translated by David Lewis. Edited by Benedict Zimmerman. Fifth Edition. Newman Book Shop, Westminster, Md. 1943. Pp. xl + 516. Price, $3.75.

THE CATHOLIC COMMITTEE OF THE SOUTH. Proceedings of Third Annual Meeting. Edited by Rev. F. J. Byrne, D.D. 925 Fourqurean Lane, Richmond, Va. 1943. Pp. xv + 183.

PAMPHLETS: THE QUEEN'S WORK, ST. LOUIS, MO. *The Parts and Prayers of the Mass.* By A Layman. Pp. 70. Price, 25c. *Religious Organization and the College.* By Rev. Daniel A. Lord, S.J. Pp. 78. Price, 25c.

PAMPHLETS: CATHOLIC TRUTH SOCIETY, LONDON, ENGLAND. *Angels. Facts Not Fancies.* By Rev. Francis Devas, S.J. Pp. 16. Price, 3d. *Mr. Brown's Conversion.* By A Parish Priest. Pp. 16. Price, 3d.

HANDBOOK OF MEDICAL ETHICS. By Rev. S. A. LaRochelle, O.M.I. and C. T. Fink, M.D., C.M. Translated by M. E. Poupore, Rev. A. Carter and Dr. R. M. H. Power. Newman Book Shop, Westminster, Md. 1943. Pp. 363. Price, $1.75.

SCIENCE, PHILOSOPHY AND RELIGION. THIRD SYMPOSIUM. Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., New York City. 1943. Pp. xix + 438. Price, $3.00.

PHYSICS AND PHILOSOPHY. By Sir James Jeans. The Macmillan Company, New York. 1943. Pp. v + 222. Price, $2.75.

OUR LADY OF THE BIRDS. By Louis J. A. Mercier. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. 68. Illus. Price, $1.50.

PRAYER. By Rev. Thomas V. Moore, O.S.B. The Newman Book Shop, Westminster, Md. 1943. Pp. v + 219. Price, $1.75.